



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

# SPIRITUALISM.

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## WHY DO SPIRITUALISTS DIFFER?

LECTURE BY THE CONTROLS OF JOHN C. McDONALD, CAVENDISH ROOMS, LONDON,  
SUNDAY EVENING, AUGUST 16TH, 1885.

You may wonder that we ask the question: "Why do Spiritualists differ?" especially when you reflect that they possess a knowledge which no other system has yet given to man, namely, that of spiritual immortality; and to those outside of the ranks of Spiritualism, this question will call up peculiar reflections. It is well understood and deplored by the most progressive minds in our ranks, that differences of a curious nature prevail among us; and were those matters the mere result of the influence of each man's or woman's idiosyncrasy, we should merely say: "Let us take the counsel of Brotherly Love, and agree to differ," while we yet drew our columns closer, and presented a firmer front to the opposing forces which have so long and persistently waged war with the intellectual and moral progress of the human race.

But it is not this with which we have to deal; and in order to make our views clear, we must ask your patient attention to some historical and narrative matter.

When the movement, known as Modern Spiritualism, was inaugurated, it was the work of three great circles in Spheres, or Spirit-plane of Life: the first, the Philosophical Circle, composed of the most advanced thinkers of all ages, beings whose pure and hallowed lives were devoted, while on earth, to redeem man from ignorance of the laws of his own being, and his destiny in the life to which he is constantly passing; and who, by maintaining an intercourse with suitable natures, from time to time, have cast flashes of celestial light upon the mental aura of the world, in spite of the dense clouds of superstition and dogmatism that have intervened. United with these stood a great Circle of Scientists, members of every section of natural investigation, who had devoted their lives to the work of revealing the great design and purpose of creation; in drawing man out towards the great universe, and back to that lesser, but no less complex universe, his own personality, enabling him to see the divinity inherent to his own nature. A third Circle was constituted of those bright natures, whose lives have been guided by the broadest and purest love for man, which has manifested itself in deeds of philanthropy, and who are known in Spirit-realms as the "Circle of Love and Truth." It is to these noble natures that parents, while sitting in circles, are often indebted for those sweet moments of communion, which they are enabled to hold with the loved little ones, who having passed from sorrowing, now under the guidance of sweet spirit guardians and teachers,

are telling of their nearness to loved ones left on earth, and of their desire to bless and guide them; and thus is conveyed the most potent lessons of Immortality.

Let us take a man who has become weary of the trammels of Orthodox Religion, seeking earnestly for relief to his troubled consciousness, in the remorseless depths of Materialism; made sensitive by his troubles, and the influence of those who have gathered around him, he feels the impress of gentle fingers upon his forehead, and he suddenly remembers that it is like the once familiar touch of that much-loved child he lost a year ago. His whole nature goes forth in a yearning after his little one. The path of sympathy is now fully opened, and the guardians of his child enable the little spirit-son to say: "Dada! your little Willie is now here." And as those experiences become soothing balm in his every moment of trouble, he learns the lesson of Immortality in a manner so patent to all his feelings and sympathies, that his materialism dissolves, and leaves him standing upon the rock which never yieldeth to the hand of time.

These three great Circles, united more than forty years ago, proceeded to move in a quiet and unobtrusive way upon the scattered people, who had sought a home upon the broad lands of the great American Continent; visiting this country now and again, to make selection of suitable instruments for their great work of human enlightenment. And after much and careful labour—for they had to deal with people who were more or less the subjects of time-honoured superstitions,—lest these works should be proclaimed an effort of diabolic agency, they at length gave the "Rochester Rappings," which so plainly told of their presence, that soon the whole Continent became aroused to the sounds; and these tones crossed the Great Sea, and rang again upon the shores of the British Isles. The thoughts and deeds which commanded attention, could not be proclaimed the work of the Evil One, and spiritual communion became an accepted fact.

But this work was watched closely, by those whose interests had become welded in the ignorance of the people, as they saw this Nemesis to Sacerdotalism, calling upon them to shake themselves free from the shackles of creeds and dogmas. A large and most potent section of the human family, in Europe and over the world, were not only previously conscious of those things known to you now, but they, by their adeptship in matters occult, wielded a most potent influence over the rest of mankind in secret, while

they sought by every device to withhold a knowledge of this power from all outside their own ranks.

The biographers of Ignatius Loyola are wonderfully silent touching his Indian travels and experiences; and we may be pardoned if we should lift the curtain which has been drawn over that episode of his life. While in that country he came in contact with many people who possessed a remarkable occult faculty, and, having wormed himself into their confidence and secrets, he learned that he possessed the same qualities in an undeveloped form. This occult power is the result of spiritual possession at the moment of birth,—a practice of the spirits, which has been long understood and pursued in the East, and also in the Western world, for there are thousands of conscious and unconscious occultists in your midst to-day, whose lives and characters are being moulded to suit the tastes or purposes of spirits who are in possession.

Loyola having learnt all he required, returned to Europe, with his subtle mind full of the idea which ultimated in the formation of the Society, which owns him as founder. You will be told that their bond of union is expressed in the motto, "All for Jesus," and that their basic principle rests upon that broad licence: "That the means are justified by the end." But we tell you to-night, in the face of all assertions to the contrary—by those who have fattened upon falsehood—that the Bond of Brotherhood rests entirely upon the possession of occult faculties; and by the power thus gained, and prostituted to their purposes, they have obtained such an ascendancy over the world, that an active protest has been constantly maintained, because of the degrading and oppressive rule of the Church of Rome; and as we look at these systems, which merely caricature Romanism, we are enabled to learn how the occult powers have been used to produce dissension and dissolution in the ranks of those who have raised the protest.

We think it is clear to all, that the mediumistic condition is not confined to the people who have been associated with the modern inquiry into spiritual phenomena and communion. Mediumship is common to all peoples and all ages, and the pulpits of Protestant Christianity are not free from its influence. Sensitives have been consciously or unconsciously developed to become the exponents of heresies; the teachers of secessions, the propagandists of new and often advanced thought, to the end of dividing Protestantism into nearly 300 sects, leaving the priest of the Romish Church the opportunity of pointing to the undivided millions of its adherents. While appealing to the thoughtless multitude, he proclaims this fact the most indisputable evidence that his church is the only exponent of the Divine Will and Design upon earth. Holding back within the secret recess of his own subtle soul the means by which they have constantly warred against the solidarity of their spiritual opponents, he with a wave of ineffable scorn asks: "Is not this anarchy the sign, that while God upholds his people, he has given up the children of sin, to be rent by the violence of their own devices?"

Now if that potent influence has done so much in the past three centuries, can you for a moment suppose that this Movement—ostensibly floated by the Circles of spirits we have named, to enable man to think for himself, and thus cast aside the bonds of creeds, dogmas, and false ideas of life—would be permitted to go forward, the Nemesis of all priest-frought creeds, without let or hinderance, while they possessed the knowledge and adeptship which has enabled them to mould such a mass of humanity to their will, and could still employ it to tear asunder the component parts of this power in the field of human progress.

The evidence of their power has been furnished to you by the various forms of disintegration which has operated upon the Movement. Need we allude to the theories of "Reincarnation," to show you the hand of the Jesuit in it? It brings forward a system which has been employed by the priestcraft of all ages, to foster superstition, which, in its present phase of development is wholly dependent upon the well-known condition, called "possession"; and that form of the condition which has been so effective an agent in all occult practices.

We at this moment possess this body, and by our control of the organism make it reflect our thought and action; and in like manner a subtle disembodied being, having learnt all the laws of possession, can accommodate himself to the conditions of infancy at the moment of birth, and begin the life-work of fashioning the child and the man after his own manner.

You will thus see how easy it is for such an one, with a large experience, to give the being whose life he guides, the impression of his own life experience, and lead him to the conviction that he has lived upon the earth in by-gone ages, and taken part in the work of making the history which he now finds upon the written records. You need not wonder that a person so moved, should become the teacher of a dogma so powerful in itself to cast discredit upon our Movement in the minds of thoughtful sceptics, who can only see the gross injustice done to the spiritual part of the living man, in depriving it of its natural and divinely-appointed rights, to allow some dissatisfied individuality to usurp the place and possibilities of a life which might cast the halo of its divine afflatus upon all the conditions surrounding it.

Another of those shams is found in the "Theosophist," who, striving to dispell the light of spiritual communion, by a cloud of "shells," which he tells you are the only materialized form of manifestation ever seen in seance, and which by his trained will he can call into his presence at any moment, and in any form his intelligence may design. Thus would he deprive the parent of the real presence of his loved child, the widow of the loved but lost partner, the sister of that playmate brother, who was the paragon of her soul, and leave us his empty "shell" to contemplate, making us rise in contempt from a gross delusion, the creation of our burdened but longing soul.

Now those means of difference, important as they are, do not inflict upon our Movement so great a damage, as to call for the union of effort which is demanded of us, in connection with those influences which work upon our mediums, and make them often the means of propagating ideas which have no foundation in the actual laws of our being; and they thus become first the prey, and then the instrument of this designing organization. Look at the mass of mediums, who after years of hard contention, are as practically undeveloped to-day as they were at the moment of the first indication of mediumship. Why is this? Any medium who is fitted for work, may be developed into that degree of sensitization—all other things being equal—to be fitted for regular control in six months. And such would be the general result, if the proper people were at the management of affairs. But they are dragged through those years of drudgery, and expectancy of that which is never realized, because those who have gathered round them have no other aim than to retard their progress, and also the advancement of those who come under their ministrations. This is general with those who are weak-willed, and in the bonds of personal ignorance.

But when the Loyolaists find a person of intelligence and strong will, who must, by the force of his own character, take a position which is in accord with his reason, the tactics are changed. Such mediums are mostly chosen by the spirits who aim at man's elevation, and this fact gives to their opponents the incentive to be most active and watchful. They unite all the forces of stagnation, to bar out the noble and the true, and often succeed by sheer force of numbers, aided by the vast array of creed-bound denominationalists of all sects, and the occult forces of the Brotherhood, worked upon the earth. By sophistical reason they seek to beguile him of his will, and his power to analyze their position. Should they fail here, they will deprive him of mental energy, and prostrate his physical powers, deplete him of his power to win the bread needed to sustain his family, drive him hither and thither by this and that fantastic chimera, mock him as he yearns over those declining powers which leave him a prey to the prospect of his own impotency to hold back the band of grim-visaged poverty from his family. No man cares to tell how he has been led, to what appears to him foolish; he does not care to say, "I have been beguiled thus, and thus"; and in his silent, lonely sufferings, he toils on—for in such straits he is often deserted by his friends, and left without council or aid from those who should stand by him in his hours of trial, instead of wasting their time and energies upon the constantly-recurring physical phenomena so common to circles. But thus is he left in the hands of those harpies, who tell him the remedy is in his own hands: if he yield to their behest, and do their work, all his difficulties will vanish.

Oh! how our whole nature has burned with sympathy and indignation as we, unable to aid, have watched those beautifully-constituted beings, who should become the spirits' reflectors of the light of truth, bowing wearily under the burden of such a life. Sometimes cursing the creative Father of all good in blind frenzy, and again in agony crying out, "God! O my father God! is there no release from this

bondage? Are all my cherished hopes after a lofty ideal of life to be blotted out? And must I give up all, and become the tool of those creatures?" Do you wonder when we tell you, that all this suffering often ends in yielding to save bare life to the suffering body? And when it is so, you have in such an instrument, a fruitful cause of difference, for he is made to do the will of those who seek to divide your house against itself.

To the credit of some we here say: They have come through the fire by their own will-energy, and the aid of those who had long sought to gain the position of guideship, and so have they become the brightest jewels in the spiritual halo which has gathered around the Movement. And all might be thus, even in spite of the huge force of iniquity, if those who have united themselves to the Movement by conviction of its sublime truths, would, after the first realization of Immortality, seek to understand their own triune nature, and learn that the spirit grows to its true standard of manhood and womanhood, as the Soul becomes obedient to the promptings and aspirations of the Divine Nature within, so leading to union in Spiritual Love; clearing the ground of all degraded self-hood, fitting the body to be a temple indeed for the Spirit of God; growing in knowledge of Life and its responsibilities, doing the right because it is right to do it; knowing your powers, and wielding them to uphold every part of the true and the good, to make the world brighter and better; turning aside the powers of iniquity, and so aiding with love and sympathy the instruments which are destined to convey to you the harmonial messages of the spheres, and relieve from their bonds those who are too often used against you, by the upholders of Sacerdotalism and Superstition.

## SPIRITUAL RESEARCHES.

### GLIMPSSES OF THE BORDER-LAND.

By A. J. SMART.

(Continued from page 502.)

In wandering about a country like Wales, in company with so sensitive a doorway between the two worlds, it was scarcely possible not to find traces of that ancient Druidical priesthood, whose existence forms so interesting a study to the antiquary. Visiting one afternoon a small place called Llandough, we came in sight of the parish churchyard, which we paused to enter and examine. The church itself was dedicated to St. Tokker, or Toaker. We found in one part of the churchyard a very ancient relic. From a slab imbedded in the ground there rose upright a short, thick pedestal of stone, between four and five feet in height. It was rudely carved, the pattern, though almost obliterated by age and decay, being a sort of interlacing of serpentine lines. On the top of this pedestal, a very peculiar stone was placed. It was of oval shape, about twenty-four inches by eighteen, and its whole surface was covered with shallow indentions, from half to three-quarters of an inch in diameter, as though worn into it, of an irregular oval form, and close to each other like the cells of a honeycomb. On the top of this again was placed vertically another stone, about two and a half feet in height, apparently broken off at the top, and of somewhat the same character as the pedestal. The whole together formed a rude species of cross, between nine-and-a-half and ten feet high from the ground. The influence proceeding from the singular-looking oval stone was unpleasant. Some one was allowed for a few moments to take control of the medium, whose features assumed a serious, sad cast, but who said nothing, and did no more than clasp hold of the stone, as though clinging to it, or as if the hands were attracted or glued there by some mysterious force. Or it may only have been the strong psychological influence, proceeding from the stone, which thus affected the sensitive. The existence of such an influence emanating from objects is a remarkable fact. Whilst with the medium in one of our London museums, we paused for a few moments before a gigantic idol placed there, when he spoke of a strong influence from it which he perceived, and which produced in him a sort of inclination, or tendency, to prostrate himself before it. It was doubtless highly charged with this psychological power from millions of devotees who had bowed before it in adoration. Also, whilst standing before the collection of crown jewels in the Tower of London, he felt a peculiar influence proceeding therefrom. Before leaving the spot that I have been describing, one of the guides took

control, and said that many hands had been on that stone, but we should hear more about it at another time.

At the circle held the same evening, five spirits were brought, in connection with the stone. I cannot guarantee that I have correctly spelt the names which were given, but they are the nearest approximation to the sound. The first, who gave the name of "Methullus," was very intelligent. He spoke of the stone, and said that he was attracted to it in consequence of the remembrance of worship which it had brought, as it was used in the religious rites. It was also the stone on which he himself had given up his life. He said he had not heard of the name of Jesus Christ, but spoke very reverentially of the Supreme Being. The next who took control spoke in a foreign language, which we failed to comprehend. He kept pointing to his neck, and we were afterwards given to understand that he meant to tell us that he had been a sacrifice upon the stone, and had been cut in the neck. The third who came seemed to be not so intelligent as the first, and more fanatical and bigoted in his language, and from some of his remarks it seemed as though he was scarcely aware that he had passed into a spiritual state of existence. He said he came from the "Holy Grove," where he had his daily duty to perform. He spoke of one who had come to the shores of their little island, along with three or four others, to preach new doctrine. He referred to him with scorn as a lying prophet, who was but one grade above the animal race, and who would have to return into the form of a cow, before again attaining the stature of man. This man who had visited their shores spoke of many wonderful things that he had done, and also of another person who had done many wonders, who had died and been seen after his death, and whom he himself had seen, and he told how he had been converted on the road. The control further stated that this man had come through Spain and Gaul to their shores, and had met the chief and others in council, that they might hear what he had to say. He lamented that "the most honourable chief" had been influenced by this man to favour his views. The principal thing, he said, which convinced the chief that this man was divinely sent, was that he could speak their language, and none of them could understand how this was. He preached strange doctrine, but they would not receive it, and he would be sure to lose his life.

After the last had relinquished control, two others came. The first, who gave the name of "Linthus," said that he had been sacrificed, but it was not the priests' fault. The second gave the name of "Gwelliotus," and said he had been killed by the Roman soldiers, with several others whose names he gave, and some of whom, he said, should come to speak to us.

At our next setting the medium was controlled by one whom we judged to have been an aged and venerable Druidical priest. Under his influence the medium rose, and stooped forward with the attitude and gestures of a man bent beneath the weight of many years. He gave the name of "Alaglwthit," or "Alaglwethit." He commenced his address by a beautiful and elevating prayer addressed to the "High and Anointed One," and proceeded to say that he had come from a place not far from where we had stopped that morning (we had paid another visit to the stone). It was not that he was, as some might think, bound to the spot, but he came there for a purpose. Moreover, to be in Heaven, it did not matter where we were, but where the mind was. This control, referring to the persons spoken of at the previous sitting, who had visited his country, spoke in substance as follows:—There came to the shores of Britain, from Gaul, a vessel, from which there landed three men. One of them came preaching new and strange doctrine, and telling of wonderful things that had taken place. He gained the ear of their most honourable chief, and taught him in the chief's own tongue these new doctrines. He was a man of great physical power and of strong mind. The wife of the chief lay ill, and this man asked: "Why does the lady lie ill?" and said that he could cure her. The chief consented to let him try his powers. Thereupon he, or one that was with him, placed his hands upon the sick lady, and cried out, and she rose from off the bed well. This was easily to be accounted for, because it was possible for a healthy person to attract from Nature a great store of vital force, which could then be imparted to another who was ill. But these things caused a great stir, and many lent an ear to the teaching of the strangers. After this man had left, he wrote a letter, which was to be published to all "the lord's subjects" in Britain, and which as nearly as he could remember began as

follows: "Men and brethren, by the continual prayer and fasting which you have, the Lord Jesus Christ, by the power of God, shall be able to work many wonders among you." After his departure, those who had accepted his doctrines, mixing them up with the superstitious ideas which yet remained in their minds, and which ought first to have been cleansed thereout, became very fanatical, and in their ignorant zeal even sacrificed human beings.

Those who spoke at these sittings were very careful never to mention aloud the name of the Supreme Being, signifying it instead by the silent raising and extending of the three central fingers of the hand, separated from each other like three rays of light.

From conversation with other Drudical spirits, it seems that when in its purer and spiritual form it began to die out, there was a prophecy that it would revive and burst forth again, and they regarded Spiritualism as a higher phase of Druidism, fulfilling the prophecy.

(To be concluded.)

## THE SPIRIT-MESSENGER.

### A MURDERER'S EXPERIENCES, ADVICE AND EXECUTION.

A CONTROL BY "MARCHANDON."

Recorded by A. T. T. P., August 11th, 1885.

[A working man, in the unconscious trance, dictates these communications to a retired professional gentleman, who takes them down verbatim.]

The Sensitive, under control, said:—

Whenever you read of an old servant being rewarded by a special bequest for devotion and faithful services rendered, you may depend on this truth, that there has always existed a mutual understanding between the employer and the employé.

There are some masters, who are like wild beasts in their actions towards those, who serve them, until the servants' hearts become hardened against the whole class with some of whom they have lived all their lives, and they commence to serve them, not out of love, but under the influence of a cold sense of duty, ending by ultimately hating those, who under a different system might make their servants willing to do all in their power for them. You must know, that the most hard-hearted, as a class, of the revolutionists of my country, were the waiters of our Metropolis; men, who were at the beck and call of the *élite* of Parisian society, and whose services were received so contemptuously, that even the numerous *douceurs* received could not wipe out the sting of insult hourly given, and in every case passed over in silence.

It may seem a hard matter to believe my assertion, that even waiters have the feelings of men, and that a kind word is a treasure never to be forgotten or parted with; whilst a blow, contemptuous words, a disdainful course of conduct, hardens and brutalizes instead of humanizes. I do not say that I have any special right to plead for the domestic male servant in private life, for I must own my short-comings: my extreme wickedness, my want of feeling, my absence of heart; but were I speaking for an isolated class your morning's work would be void through its uselessness; but I am speaking to those, who through your means will read my words, not only in France but here in your own land; that land whose upper classes are amongst the first of the princes of generosity; but they are served by a class whom they persistently refuse to recognise as men. I am speaking of the indoor male servants and waiters, who must be counted in their tens of thousands in the private houses and public hotels of this empire. To that vast body of English waiters, I appeal pleadingly, that they may listen to me; on this ground, namely, that I have lived the same life that they are living: I have mixed in a servile position with the same class with whom they gain their bread, and I have fallen, ere I had reached the prime of manhood, a victim to the vices which servants witness every hour of the day.

I consider that there is no class in existence more exposed to terrible temptation than hotel waiters and indoor male servants; take the life of a waiter from its commencement. Generally, before the career of attendance in white tie and dress coat commences, the servant, before entering on his career, has received a passable education; has seen some life above his condition, and as a rule is unwilling to be severed entirely from this upper stratum of society; and he ignores the corduroy trousers and heavy boots of the labourer, and becomes in preference a *garçon*, and the remembrance of

the life above stairs never fades from his memory. He is doomed, throughout his service, to attend his master during the whiling away of his leisure hours, either in the billiard room, or at the card table; doomed to stand there as silent as a statue, yet keenly alive to all the intricacies of the game, his fingers convulsively twitching at the enormous amounts constantly changing hands. It is the same in every land; even here where the type of character, as that of an Englishman, is so remarkable. Yet this class, and every member belonging to it, will agree with my statement, that there are no better billiard players, or card players, existing than those men, whose very existence is ignored during their attendance.

In the interval between one situation and another, the waiter may be seen as fashionably dressed as any of the masters whom they have served, and with all their master's expensive tastes without the means of gratifying them. It may be asked: Whose fault is this? and I answer, that there is another way of marking the distinction between master and servant than by contemptuous non-observance, except when there is some need to gratify some order to be given. I have no wish in pointing out the temptations of my class to exculpate myself; but had I been assured before hand of all the temptations attached to private service, I would never have left the working section to which by birth I belonged. I do not care to remember or rather to recall past misdeeds. I do not think, that I can ever cease to remember them; yet had the ordinary kindness, which I plead may be shown to others, been shown to me, I would not have fallen so suddenly before the carrying out of a sentence, just in itself and just towards me. Yet it was one of the pastimes of my master, for which I robbed, for which I committed the execrable crime of murder.

My training had led me to believe that it was not a very heinous crime to keep a mistress, yet the exigencies of such a task, to a man placed like myself, meant a downward road towards self-destruction. I have nothing to say in palliation of my offence; I regret the crime at present; I do not realize what those under the same condition of life as myself realize, nor what they mean when speaking of eternity. To me the one and the nearest approach to what they mean, was that terrible interval between the priest's last blessing and his request for God to have mercy on my soul, and that last act, which would end my earthly career; that interval in which the head is fixed in the lunette, and in the expectation of an immediate death. This is so fearfully prolonged, so dragged out, that all the remembrances of early days came crowding through the brain: mother's love, father's advice, brother's and sister's gambols in the days of youth, the worthy Cure's prayer for my future welfare,—all these were remembered in their entirety. I have heard of a life-time of thinking being crowded in that interval, which lies between drowning and perfect unconsciousness; but I had never realized, that it was possible for thought to be so active in such a dread interval; that names long forgotten should come back again to be remembered and associated with the events of past life, and yet the long delay was not the fault perhaps of the Law's last officer, but a delay mercifully caused through the want of use of the instrument itself, and I pray that it may never be used again. For it is through these nine or ten seconds' interval, by and through which alone I can judge of that on which they speak, namely, Eternity. The horrible pain of decapitation, felt through remembrance by my released soul, was as nothing in comparison to this waiting.

There are means, by which servants can be trained not to imitate the vices of their masters, and to live in such a manner, that they may form a loving body-guard of those whom they serve. If there is a class more tempted than any other amongst the masses of toilers, it is that class, which is brought through servitude into the vortex of fashionable gaieties, which never come within the imagination of a working man; and because they do not come, the working man is the happier man. Well, then, if they are above all other classes the most tempted, they should be the better protected; but is this so? How many of them in this wide Metropolis are holding their situations under sufferance, under the sufferance of heartless men or women, who know that they have obtained their situations with a lie in their mouths? You cannot realize a servant being in a situation and then out of employment, better than by imagining a man with two or three thousand a year being suddenly deprived of the whole of it, and reduced suddenly to penury. I myself have realized this, and what has been my experience has been the same with others. I have been living, eating,



drinking, sleeping and passing my time as well clad, as those, who supported me : there is no dainty of the dining room, but what reaches either in its first or last stage the servants' hall ; so that it may be said, that during employment the servant is as well off as his employer.

Then follows reasonable or unreasonable dismissal, and I have been subject to both, and then a return to the old nest ; to the father and mother, perhaps, in penury ; brothers and sisters, ill-clothed, ill-shod, ill-fed, and having only a trifle perhaps to meet the expenses of a week or two ; and then surroundings so dissociated with former experiences, that a man who was wicked would undergo or do anything to prevent such a recurrence. How many are there, who on reading these words will say : He was one of us : how many coachmen, footmen, indoor servants out of livery, butlers and valets ; how many, but who have this social drag, these appalling memories continually teaching them, that they do not belong to that life, which they are leading, and that at any time, on any day, they may be called down from their pedestal of luxurious service, to join those they are supporting, and by whom they will have to be supported : to join the wife whom they have had to deny, ere they could find work, and the children equally denied yet truly loved.

I consider it unnatural, that the majority of employers should stipulate for the celibacy of their indoor servants. There is not a more contented section of indoor servants than married coachmen ; they are the only class of servants, who have any opportunity of becoming happy men on earth ; and why is this ? It is because there is an opportunity for the wife to be located over the stables, either attached to the house in town or the mansion in the country, or in some of the many news in the Metropolis. This answers a double purpose : it makes the man a happier man ; it releases him from the false position of denying his married condition, and ensures also a strict attention, through being in the immediate vicinity of his stable duties ; but apart from this section of service there is no other, which receives any consideration from their employers, to their claims of manhood. Thousands of respectable butlers, assistant butlers, and others, when they can snatch from their duties one or two hours surreptitiously, visit their wives and families, not only anxious lest any member of the family should learn their married condition, but wary also of any too-closely observant stranger, engaging himself in watching such indoor servants as are well placed, and who in answering the advertisement have been recommended for the situation as single men. Such parties are anxious to track them, and through close enquiry to prove the fact of their being married, and under threats of exposure to levy black mail, the exposure being that they had lied, that they had obtained their situations under false and lying pretences, and that they were not fit to be trusted. This is what they fear to have exposed, and to prevent this they,—and when I say "they" I mean the servants not only of this Metropolis but of every Continental City.—are compelled to pay a weekly imposition, and pay it willingly that they may retain their situations.

I think that they are a class having and being surrounded by such conditions, that united protection is impossible, therefore they are a class suffering from trials and subject to sore temptations in consequence of the united agreement on the part of the employers, namely, that they are not expected, nay, that it is an absolute impediment to service, their being married ; and if they marry during service, dismissal follows. But why is this ? Surely this can be remedied. No class of men would wish another class to lead and live unnatural lives, for where the refusal to allow them to marry is carried out so rigorously, it acts as an incentive to commit that folly, which led to my just punishment. He who cannot have a wife will have a mistress.

I believe that all classes of men are getting better, and when I realize the use of life in eternity, I may hope to enter into society which I have outraged so deeply. The pain experienced by the fall of the knife ; the sorrowful spirit instantly released ; looking wonderingly at the jets of blood spurting from the trunk ; these experiences are as nothing to that feeling of regret, which is so deep, so poignant, so seemingly indelible, that when the kind souls of good men speak of the possibility throughout eternity of dulled memory, of forgetfulness, and then of progression, it seems that they are going to the extreme limit in giving comfort. I cannot call on God's name to bless you ; it seems as if it would be a mockery under my present strained and agonized feeling ; but if my words should reach, as my name has reached, the

employer, then even my crime has not been in vain, nor the granted permission of my coming here been futile.

I asked as the power was becoming weak, what was the name of the spirit controlling, and he said :—

Marchandon. I was executed yesterday morning. Pray for me !

This seance was held a little after seven, on the morning of the day after the execution. It certainly appeared in the morning papers, of the day of the seance. The Sensitive possibly might, in his four to five miles walk, read the account of the execution ; and, had he been a man of strong imagination, have built up a story, and made a last—not dying but—after death speech. But what an imagination his must be, under dissembled trance to deliver himself of the above control. The man who could suggest the above must in credulity out-Herod the Herod who lays it down to the action of the spirit, free from the body, through a living body.

## LITERARY NOTICE.

THE MISSING LINK IN MODERN SPIRITUALISM. By A. Leah Underhill, of the Fox Family. Revised and arranged by a Literary Friend. New York : Thomas R. Knox and Co. Cloth, 490 pp., 9s.

Through the courtesy of Mrs. E. H. Britten, we have received from the author a copy of this deeply interesting and elegant volume. The cover is ornamented with a circle of gold links, to which two spirits are adding another link to complete the historical chain. From the first dawn of the Movement, an unspeakable interest has centered in these Sisters, and often it has been desired that a particular and authentic account of their early mediumship should be given to the world. Mrs. Jencken informed us once that she was engaged on such a work, and she made deep complaints against the accuracy of statements that had been publicly made in Spiritualists' writings. That intention was not carried into effect, but now we have the volume just named, from the pen of the eldest of the three sisters, Mrs. A. Leah Underhill, and it ought to be regarded as historically correct. Not being cognizant of the facts, it is not our place to decide upon the truth of what is given in this elegant volume, respecting the early days of Spiritualism, but, apart from that consideration, it is a book of vast interest, and one which we have no doubt all Spiritualists will make an early effort to add to their library. It appears to be thoroughly genuine and reliable throughout.

The high-class engravings that adorn the volume are, to the physiologist, features of great interest. We have been informed by a member of the Fox family, resident in Cornwall, that the Hydesville family is a branch of the Foxes, of which George Fox, the founder of the Quakers, was a representative. He was a medium, and the family from its earliest memoirs has produced a series of mediums and occultists. Several representatives in England now are interested in Spiritualism and cognate matters. We have known some of them personally, and they have entertained peculiar views and habits, and have been as a people set apart for special uses.

Mrs. Margaret Fox appears to have been a broad, matronly woman, with large soul, strong affection, great resolution, and a comprehensive mind. She was a "circle" in herself. John D. Fox, the father, appears to have been a man of fragile form, and mental temperament, thoughtful and strong-minded, of the clerical or theological type. The portrait indicates the decay of the teeth, a lack of vitality, and that delicacy of frame indicative of hereditary sensitiveness. In physiology he seems to have been more feminine than his wife. Much might be said of this historical couple, did space permit.

They had three daughters, the famous mediums, whose portraits are also given. The eldest is the author of the book before us. The youngest is Mrs. Kate Fox-Jencken, who sojourned so many years in London. The middle daughter is Margaret, widow of Dr. Kane, the arctic explorer. For twenty years we have had hung up a fine crayon drawing of her, by the late Mr. Hedley, of Halifax, copied from her volume of correspondence with Dr. Kane. In her youthful days she was the most beautiful of the family ; though, as a whole, they were charming women. They possess more particularly the characteristics of the father.

A history (illustrated with an engraving) is given of the house in which the famous rappings first occurred. Ample documentary evidence affords full particulars of the "haunted house," the first communications by rappings, and the

digging for the remains of the murdered man in the cellar. It is a most absorbing narrative.

The early history of the Cause, from this point, is given; and then the life work of the three sisters is well delineated. One is amazed at the power which has all along followed them, and which carried them into the presence of the high and the mighty. The testimonies of many eminent people are given. But the work has all along been a life of suffering and self-sacrifice. The first finding out of the murder brought down upon the family the fury of a mob, seemingly in sympathy with the evil side of the matter. They were disarmed by the higher power. But that was not the end of things. The enemy has many means of working ill; and by friendship, even, will the ruin of the instruments of spiritual truth be sought for. Into all that distinguished mediums personally suffer it is not pleasant to penetrate, yet, sometimes, it is a duty to do so. The echo of Dr. Kane's affectionate regrets at the fate that awaited his beautiful beloved, from following the life of a public medium, has lingered in our ears ever since it was read many years ago. How can any conscientious Spiritualist shut his eyes and ears to the personal disadvantages that accompany public mediumship? Can such beautiful, tender, and spiritually-gifted women be used by the spirit-world, and yet increase rather than depreciate the heavenly talents that have been committed to their keeping?

A vast work has been done through these and other mediums, and it is with deep sorrow that we are forced to confess the painful wear and tear that has attended it. God grant compensation to every lacerated soul! For all mediums our heart bleeds. The promiscuous elements, the antagonistic forces, the false friendships, the onslaught of unseen adversaries amidst which they are placed, subject them to innumerable privations and sufferings. Is it their fault? No! But must we, as Spiritualists, shut our eyes to the facts? Most assuredly No! Our duty it must be to shield and protect all who do the work of the spirit in our midst, and arrange methods whereby mediumship may be exercised with the greatest good to sitters, mediums and the Cause alike. For this purpose we must look the evils squarely in the face.

The wild mob who came shouting on the devoted family at Hydesville, trampling down all their crops and destroying their property, with the intent of inflicting personal injury, is a type of what awaits the spiritual worker. It is all, apparently, sacrifice. But these external goods that have been defaced, are only the products of a season. The spring-time of another life is radiantly beckoning the soul onward. Any past losses may enrich the soul-soil, for the crop of fairer spiritual fruits, that await the gathering hand in the Life that is to be.

## GLEANINGS IN THE FIELDS OF SPIRITUALISM. No. I.

By EMMA HARDINGE BRITTEN.

"Why do we never see your once familiar name in the papers?" "Why do those who cannot listen, no longer read you?" &c., &c., &c. Such are some of the queries which constantly reach me from esteemed friends of the cause of Spiritualism, and which if answered in detail would occupy about as much time as I now devote to urgent professional literary work. To satisfy these kind inquiries, and assure all whom it may concern that I am as active and devoted as ever in the cause of spiritual propagandism, I will ask a little space, Mr. Editor, for the present article.

In the first place, then, my name seldom or ever appears in the spiritual papers, because I write no reports of my own doings. Next, my special literary occupations only permit me to give time to platform work, not to journalistic contributions, or the preparation of lectures, &c., for the spiritual press. Having entered upon the once familiar task of making notes of travel, I will first recur to the status of Spiritualism in America, as it appeared to me during my recent twelve months' visit.

Being engaged during the whole period of my stay in editing a weekly New York journal, in connection with my husband, I was unable to speak on any other platforms than in New York, Boston, and their immediate surroundings. Still I maintained a constant series of observations on the status of the Cause in various parts of the country, and I must admit that compared with the vast and universal interest of years gone by, I could not but realize a considerable falling off in the work of public pro-

pagandism. Where large and flourishing Sunday meetings and Spiritual Lyceums were once established, such gatherings have either ceased, or are few and poorly sustained. My own services were eagerly solicited in many great Western cities, for the purpose of endeavouring "to create a revival," where the noble Cause had been permitted to languish and almost die out. And notwithstanding this unequivocal decadence in the direction of public effort, I found by unmistakable evidence, that the interest of the community at large in Spiritualism is increasing in every class and grade of society.

I am led to believe that this seemingly paradoxical condition is due to the fact, that nearly all the first brave and self-sacrificing veterans of public propagandism have passed away to their well-earned reward, leaving few recruits as devoted and earnest, to fill their honoured place. Meantime, from the Spiritual side of the Movement, the work still goes on, and the influx which reaches the hearts and minds of individuals, permeates with subtle and resistless force the ranks of society, is probably as effective in the present phase of the spiritual out-pouring as the clamour of debate formerly was, when the whole march of Spiritualism was one continued scene of warfare.

Remembering how many hundreds of personal evidences I have received concerning the elevating and purifying effects of our glorious spiritual rostrum, I could not but lament the cold apathy and indifference with which the Spiritualists of many of the great cities dispensed their wealth freely for their own personal amusement, and yet suffered the various speakers who once made hundreds, aye thousands of their hearers better men and women for their noble teachings, to languish in obscurity, or seek other paths of usefulness in secular employments.

Dark circles—many of which after a few weeks of flourishing and remunerative business, frequently ended in ruinous exposures—could be patronized to the extent of hundreds of dollars per week, whilst the Spiritualists of scores of great cities in which the Modern Spiritual Reformation was once preached to thousands of awe-struck listeners, cannot as they affirm now command funds enough to sustain the most inexpensive Sunday meetings.

Let no cry be raised that these statements emanate from the professional jealousy of one, who would exalt the work of the platform at the expense of the circle. I have often heard this allegation urged when any of the trance mediums attempted to plead against the demonstrations of palpable fraud, but it is nevertheless one that can in no sense apply to me. By voice and pen I have ever claimed that the "physical manifestations" were the very foundation-stone of the Spiritual Movement, and that they are still as essential to prove that spirits can communicate at all, as the wires of the electric telegraph are necessary in the transmission of messages. And yet, I should as soon think of standing in rapt admiration before the working of the electro-magnetic battery, and deem that its sounds were the all of the telegraph, utterly forgetful of the message, as to allow that the exhibitions of mere phenomena are the all of Spiritualism, without the philosophic teachings which explain the conditions of the soul's existence hereafter.

Both forms of revelation are equally necessary, and their essential and mutual interdependence makes it all the more a matter of deep reproach, when wealthy Spiritualists are seen night after night pouring forth their means for their own selfish and personal gratification, and yet withholding the slightest measure of support to those inspiring meetings where hundreds of the poor and comfortless can derive knowledge of priceless worth, where the good are strengthened in their life of discipline, the guilty warned, and the apathetic awakened to the noblest purposes of existence.

In my own career, and for my own personal endeavours, I have not one word of complaint to utter. Throughout the entire period of my stay in America, the only cessation of my platform work was caused by illness, necessitating my silence for two or three weeks. In New York City and Brooklyn, my dear and esteemed friends, Mrs. Brigham and Mrs. Lillie, the permanent speakers engaged, gracefully gave up their platforms to me, and my large and enthusiastic audiences left no loophole for the surmise that there was any lack of public interest in the doctrines of Spiritualism.

In Boston, where Mr. Colville had established most excellent and well-sustained meetings, he, like my New York friends, generously shared his platform with me whenever my other engagements permitted me to occupy it. My dear old New York friends, Mr. and Mrs. Henry J.

Newton, and my no less dear new friend, Judge Dailey, of Brooklyn, gave me all the opportunities I could embrace to prove that the great public is as kind and as deeply interested as ever.

As to the Camp Meetings, three of which I attended during their busy sessions, I should scarcely be able to do justice to their vast magnitude without being deemed guilty of exaggeration, by my English readers. The fact that at Lake Pleasant alone in my closing Sunday lecture, I addressed an audience of over 12,000 persons, may give some idea of the immense importance of these monster gatherings. Let me add, in the giving of justice as well as thankfulness to my American audiences, that the 12,000 who were assembled on the closing Sunday at Lake Pleasant, listened for over one hour without once moving from their seats, without apparent weariness, disturbance, or the interference of a single sound, save such as their enthusiasm and sympathy rendered inevitable.

If my strictures against the pure selfishness, which has suffered the work of public propagandism in many parts of America to fall into neglect, seem harsh, therefore, let me not be misunderstood. Public interest is more alive than ever to the stupendous influence which Spiritualism has in the past, and must in the future exercise upon humanity, and where and whenever opportunities are afforded, the public come, and the public deeply and earnestly sympathize with the revelations and teachings of the spirits.

There are but few names now in American Spiritualism, the mention of which would ring with a familiar tone in my readers' ears. Walter Howell is doing an excellent work in America, and is received with favour everywhere. Mr. Colville must command the public where or whenever he speaks. Dr. F. O. Matthews and his sweet wife are located at Brooklyn, New York, and whilst partaking of their kind English hospitality, I found, that as a highly acceptable clairvoyant and healer, Dr. Matthews has no rival.

I must not omit to mention the Ladies' Spiritualists' Aid Society of Boston, which, under the honoured Presidency of Mrs. Wood, for twenty-eight years, has dispensed the priceless blessings of charity, love and kindness, not only to the poor of the Spiritual ranks, but to all who need the aid which a noble and efficient band of loving, working women can render. These ladies have rented and furnished a beautiful hall of their own, where they hold meetings, also cut out and make garments, collect funds, visit the sick, and dispense blessings unnumbered, in their quiet, unostentatious way.

Last March they stepped out from the seclusion of their private ministry, and engaged Tremont Temple and an efficient band of speakers, musicians, and artistes, to celebrate the famous Anniversary of the 31st of March. I had the honour of being one of the speakers of the glorious evening, and never in my life addressed a grander and more respectable and representative gathering than those who filled that splendid building on that great occasion to its utmost capacity.

My theme grows under my pen. I know, Mr. Editor, I have already trespassed too far and too long on the limitations of your crowded columns. Leaving unsaid, therefore, far more than I have ventured to record, I will close my all-imperfect notice of American Spiritualism, and ask permission to offer another paper at no distant date, on Spiritual Gleanings from the North of England.

EMMA HARDINGE BRITTEN.

The Limes, Humphrey Street, Cheetham Hill, Manchester.

### MRS. M. E. WILLIAMS'S SEANCES IN NEW YORK.

Mr. Champenowne called our attention the other day to a long letter from New York, written by "Charles Day," which appeared in the *North Wilt's Herald*, of June 5. It closed by describing some spiritual meetings, which we find has allusion to the mediumship of Mrs. M. E. Williams, at present amongst us. She is the "leading medium," in whose parlours the seances were held. The Indian Chief spoken of is "Crowfoot," while "Papa Holland" is another spirit who manifests for intellectual purposes:—

Do you know, the Society of Spiritualists are becoming very numerous in America. In New York and Brooklyn are a number of halls where public services are held, and services are held in many private houses. I received an invitation from one of the leading mediums to attend a seance at her residence recently. What I saw was certainly remarkable, and beyond my comprehension. Entering the elegantly furnished parlour, I found some twenty ladies and gentlemen waiting. At eight o'clock the sliding doors between the two parlours were pushed back,

and we entered the seance room. After a few remarks, the lady, becoming apparently semi-conscious, stepped into a cabinet, that was two curtains suspended on one side of the parlour. In a few minutes, after a little singing by the audience, a bell rang inside the curtains, and a lady of the house, who afterwards acted as reporter, taking down the remarks of the materialized spirits, announced the arrival of a spirit. The curtains opened, and a ghostly apparition stood in the opening. The old lady reporter introduced the lovely figure, just seen in the dim light as "Priscilla," one of the spirit guides of the medium in the cabinet. In a few seconds she seemed to sink away as she dematerialized into the folds of the parted curtain. Then a child spirit came out of the cabinet, ringing a small silver bell, and chatting to us all, and addressing those in the audience, whom she seemed to know, and who came from San Francisco, Illinois, Rochester, Long Island, Pennsylvania, and other places. This interesting little child dematerialized in front and near us all, sinking as it were through the floor.

Then came an Indian chief next, one whom little "Bright Eyes" called "Papa Holland," then there appeared at the curtains in rapid succession, the dead and departed of those in the audience, grey-headed old men would be called up to converse to a loved daughter, or a wife long gone. Messages all the time were being taken down as they came distinctly from the cabinet to those present. One beautiful figure the old lady introduced as "Adelaide Neilson," who appeared at the opening in the cabinet curtains, and bowing gracefully disappeared. One figure came out, and taking the arm of a gentleman, walked round the room, touching those nearest in the audience. She touched me, and it was certainly a material hand. This is part of their faith—the return of our departed loved ones. It is all a mystery to me. Perhaps some of your readers can explain the *modus operandi*. I should be glad to be enlightened on this, to me, mysterious seance. Here it is spreading. With them there is no hell. They talk only of the beautiful spirit life, and call it the New Dispensation. Yours, &c. CHAS. DAY.

New York, May 15, 1885.

### OBITUARY.

#### ROBERT WALTER SPRAGUE, CROYDON.

On July 31, Mr. Sprague passed away in his 51st year. He belonged to the firm which works the "ink photo" process, by which various illustrations in the *MEDIUM* have been produced; also illustrations in Mrs. Britten's "Nineteenth Century Miracles," and A.T.T.P.'s "Essays from the Unseen." Mr. Sprague was a man of active intelligence and advanced views. The Work of the Spirit was regarded by him with a lively interest. A large circle of friends regret his absence in the form.

#### A FATHER'S WILD SOB, OVER HIS ONLY DAUGHTER'S GRAVE.

This was the title of poem given by Mrs. Richmond at Morley, the theme being suggested by a Minister present. We give the fifth, sixth and last verse:—

Thus, amid moans, a Father questions still,  
All of religion, finding only death,  
Only something that, beyond his will,  
Has taken from him life, and hope, and breath,  
And wildly seeking, oftentimes in prayer,  
He finds no answer there.  
But lo! upon the wind a voice replies,  
As soft as is the breath of music sweet:—  
"Only the term of earthly mould here lies,  
Your Daughter's soul in Heaven you shall meet.  
"For Death is but the pathway unto Life,  
Your Daughter lives, and loves you evermore;  
Turn from the shadow of the grave, and see  
How now I come, by Heaven's open door,  
To win you unto hope, and life, and love,  
In the eternal realm above."

#### A MINISTER'S CONSOLATION IN SPIRIT-COMMUNION.

Extract from a letter, addressed to Mr. R. Scott, of the Sheepscar Spiritual Society, Leeds. The writer is a well-known Non-conformist Minister, of 30 years' popularity.

After detailing his experience in introducing Spiritualism, among his friends, and the joy he experienced in talking with his Spirit-daughter, through a young Lady Medium developed under Mrs. Scott's care, he says:—"Just fancy me writing to you in this style! and only a few months ago I used to make fun of the whole affair. Well! a man need never be ashamed of confessing his faults, and owning that he was in error. If we have not proof of spirits speaking through mediums, we have proof of nothing."

A SIMPLE RECIPE FOR CHOLERA.—Dear Sir,—An old lady of my acquaintance has used among the poor the following recipe for bad cases of English cholera and diseases of a similar order. The first dose has always relieved immediately. Three doses effect a perfect cure for most of these cases:—One shilling is heaped with grated ginger, another with grated rhubarb. The ginger and rhubarb are turned in a glass, and drunk off with a tablespoonful of raw brandy.—A FRIEND OF HUMANITY.

Mr. and Mrs. Hawkins, Magnetic Healers, have removed to 61, Bolsover Street, quite close to Portland Road Station, and the hours of attendance have been extended from 12 till 5. This is a very central and easily-found position. In addition to the Metropolitan Railway, omnibuses come from all parts of London: Islington and the North; London Bridge and City, connecting with South Eastern suburbs; the Royal Oak and Western suburbs; also Camberwell and other places. Mr. Hawkins is in good power at present.

A Portsmouth Medium writes:—"On Coronation Day I went with a few friends to the New Forest, and saw the Tower of A.T.T.P., which we were all delighted with; in fact it raised in all of our minds a desire to colonize."

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## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, AUGUST 21, 1885.

### NOTES AND COMMENTS.

The report of Mr. McDonald's lecture is very much condensed. It was given in a most eloquent manner. Both lectures at Cavendish Rooms gave great satisfaction to those that heard them; and should Mr. McDonald favour us with another visit, the attendance would be equal to the capacity of the hall. The week night meetings also drew good audiences.

SEE DIRECTORY for special meetings on Sunday: Felling Camp Meeting; Leeds, Horticultural Gardens; Mrs. Groom at Macclesfield; Mrs. Bailey at Rycroft; and other important occasions in the future.

REPORTS.—The news from various parts, are, this week, of great interest. If made into articles and printed in large type, they would be as important as any other matter we could give. They are well worthy of careful perusal. They indicate great ability, not only on the part of the speakers, but of the reporters, who summarize so successfully.

THE CONTROL is particularly touching and valuable. To print it as a tract, and advertise it widely, would no doubt attract much attention, and could not fail to do great good. Through crime and misfortune often great benefits come to humanity. In addition to what is given in this Control, we have the origin of the Rochester rappings as the outcome of murder. It is God that rules: the poor, short-sighted "devil" continually plays into His hands. This principle was well set forth by Mr. McDonald.

"Theosophy" is the new and appropriate name for the "Mahatma" craze.

### THE SUPPLEMENT: A CORRECTION.

In our issue for May 29 of this year, the lines commencing and concluding the columns of page 340 got transposed at last moment, and the error went to press undiscovered. On that account the connection of that page with those preceding and following, and also the one column with the other, cannot be traced. We have, therefore, reprinted the leaf, and present it with each copy this week. Those readers who preserve their numbers, should at once cut out the imperfect leaf, and paste the correct one into its place.

### THE ENGRAVING OF A.T.T.P.'s TOWER.

On account of the elaborate nature of the engraving, it was desirable that Mr. Groom should have a little more time. It will appear next week, with a most interesting description of the Tower. We have received many orders, and now that friends have another week, we hope they will be largely increased. No increase in price: one dozen copies post free for 1s. 6d.; 100 per rail, carriage extra, 8s. Orders with remittances not later than Wednesday morning.

### PUBLIC RECEPTION AND TESTIMONIAL TO MRS. WELDON.

ON LEAVING HOLLOWAY GAOL, 1 P.M., SEPT. 22ND, 1885.

A very influential movement is on foot for the purpose stated above. The great sympathy so widely felt for this noble woman will no doubt result in a splendid response to the appeal being made. Mrs. Weldon has done much for the liberty and welfare of suffering humanity, and her liberation may be made the occasion of leading to still greater achievements. We know that many of our readers will eagerly take part in the proposed movement, and we shall be glad to assist it as it progresses, and enable our friends to take part in its promotion.

### "TAKE UP THE CROSS AND FOLLOW ME."

Many appeals have been made to the thousands of Spiritualists who are in communication with us, and still the Liabilities remain, notwithstanding the noble efforts of those who have done their best. I feel that I must earn the money to defray them, but the task is so gigantic, that to attempt it appears presumptuous. Already I am over-worked, and get no wages, having to find my living independently of spiritual work. But I make the effort, and if I live ten years longer, and can earn £2 per week, I will be clear, and ready to begin the world afresh, with a considerable amount of hard experience, if without capital. We are just going to press, and I must defer further remarks.

J. BURNS.

15, Southampton Row, London, W.C., 20th Aug., 1885.

### THE CONCERT AT CAVENDISH ROOMS.

As there was not time for a letter from me to the newspapers of last week, I accept the first opportunity of sincerely thanking those ladies and gentlemen, who so kindly tendered their distinguished services, at the Cavendish Rooms Concert, on Wednesday of last week. I cannot express myself better than to reiterate what has been proclaimed by all, that it was a refined and highly artistic entertainment, the memory of which will linger pleasantly in all minds who were present. It is usual on such occasions for audiences to become indifferent about ten o'clock, and leave for their distant homes; but though it was nearer eleven than ten before the programme closed, almost every seat was occupied till the end. I feel sure that the ladies and gentlemen who were the occasion of so much enjoyment, will accept the satisfaction thus afforded to others, as their own best recompense for services so generously bestowed.

I have also to thank the kind donors of the following sums towards the expenses of the Concert:—Mr. E. Dawson Rogers, £1 1s.; Mr. Morell Theobald, 10s. 6d.; M. A. (Oxon.), 10s. 6d.; Mrs. Stanhope Speer, 10s. 6d.; Mr. Arthur Maltby, 10s. 6d.; Mr. Ernest A. Tietkens, 5s.; Miss Smith, 5s.; Mr. Glendinning, 2s. 6d.; A Friend at Cavendish Rooms, 1s.; Mrs. Treadwell, 2s.

(Mrs.) A. F. MALTRY.

41, Shirland Road, Maida Vale.

Mrs. E. W. Wallis contemplates a trip to London, to visit her old friends in Spiritualism. There will be a reception to her at the Spiritual Institution on Friday evening, August 28, and on the 30th she will speak at Cavendish Rooms.

Hoxton: 227, Hoxton Street, August 16.—The address of "Joseph Lawrence" through Mr. Webster, was on "Spiritualism of old," which was well received, and the answers to questions were very satisfactory. "Thomas Paine" gave an address through Mr. Walker on "Spiritual Gifts." The audience was so pleased, that a renewal of the subject was requested on another evening. The circle was then formed, Miss May closing the meeting from the body of the hall; she is not allowed to remain inactive in this good work.—D. Jones, Sec., H.P.S.

LEEDS: Psychological Hall, Grove House Lane, August 16.—Miss Beetham's guides gave us two interesting and instructive lectures. The afternoon subject was, "God helps those that help themselves." Man's duty is to do right. God cared for you in childhood, and it is your duty to pay back to your Father God, when you attain to manhood; not by merely professing, but by possessing that inner spiritual nature, that will teach you to do your duty to your God, to your fellow man. We want you to lead a good and moral life, then the angel world will work with you. Turning to the chairman, Mr. Craven, the control told him what Spiritualism had done for him, both in spirit and body; also the benefit his family had derived. Then Mr. Craven gave us a few of his experiences, showing the value of Spiritualism, which had taught him more in two months than he had derived from 38 years church membership. In the evening Miss Beetham's subject was "Death." The body buried, the spirit still alive, spoke as God gave it power. Spiritualism is no new religion: it is the old one. It is the minds of the people that change (like the winds). The creeds and dogmas will vanish when the people can see clearly, and think and act for themselves. A second guide sang a beautiful song, "The angels of the Spirit," which was very much appreciated. Mrs. Craven gave a beautiful description of the surroundings in the Hall; also an explanation of the meaning of the rose, and other flowers. She gave some good advice how to train the young. There was a crowded hall, and conditions good.—J. L., Sec.



## W. J. COLVILLE'S ANNOUNCEMENTS.

On Sunday next, Aug. 23, W. J. Colville will lecture in Cavendish Rooms, for the last time at present. Subject: 11 a.m., "The Book of Revelation, and its spiritual meaning"; 7 p.m., "What do we mean by a New Spiritual Dispensation?" A few written questions will be answered before each lecture, and poems improvised at their close.

On Monday, Aug. 24, W. J. Colville will lecture at the Spiritual Institution, at 8 p.m.: Subject, "The Social Brotherhood; or bear one another's Burdens." The contributions will be in aid of a suffering sister Spiritualist unable to work, and without means of subsistence. Answers to questions and poem to follow.

On Tuesday, Aug. 25, at 3 p.m., W. J. Colville will hold a public reception at 16, York Street, (close to Baker Street Station), at which everybody is cordially invited. He will also deliver two special lectures on "Spiritual Healing and the development of Spiritual Gifts," at the same place, on Wednesday and Friday, Aug. 26 and 28, at 3 p.m.; admission 1s. each afternoon. He can respond to an evening engagement, in or near London, for public or private gathering. Address—16, York Street, Portman Square, W.

The attention of all readers of MEDIUM is respectfully called to a new pamphlet entitled "Behind the Veil, or keys to the Kingdom of Heaven," consisting of two lengthy inspirational discourses, a variety of answers to questions, and impromptu poems recently delivered in Paris, through the mediumship of W. J. Colville; the whole making a very thick pamphlet which is printed in tasteful and elegant style, in stiff wrapper, price 6d. per single copy or 4s. per dozen. Remittances for a dozen or more should be sent at once to W. J. Colville, care of J. Burns. 100 can be sent post free for 25s. After the pamphlet is issued no copies will be sold lower than at the rate of 6d. each (7d., by post), twelve or more copies carriage free.

Mrs. M. E. Williams, from New York, will receive her friends at No. 3, Upper Bedford Place, Russell Square, on Mondays and Thursdays, from 2 till 5 o'clock, until further notice. All true Spiritualists will be made welcome.

MRS. BRITTEN AT BLYTH.—A few of the local Spiritualists, in the vicinity of Blyth, have engaged the Mechanics' Institute Lecture Hall, on Saturday, Aug. 29. We call on all Spiritualists in the district to rally round the few who are breaking up new ground. We repeat the cry, "Come over and help us." Lecture at 6.45. Trains run to suit, North and South.—CON.

MR. J. REGINALD OWEN, formerly of Liverpool, arrived in London a few days ago, quite unexpectedly. He had taken the steamer direct to the Thames from an American port, for a "breeze," as he expresses it, having felt sick. He expects to return to-morrow or Monday, if nothing transpires to detain him. He desires to express his kind regards to all friends.

PHENOMENA.—To the Editor.—Dear Sir,—I was present at Mrs. Walker's seance, held at Jubilee Street, and the results were excellent. Spirit lights were very numerous, we were touched frequently, and articles were thrown to us; in fact there were wonderful evidences of spiritual power. We had descriptions of friends, both in the spirit and in the body, which were recognised by the sitters.—I remain, yours truly, F. D., AN EARNEST ENQUIRER, 38, Cranbrook Street, Old Ford Road, Aug. 10.

A certain young woman, visiting, fell among parsons, who reproached her with being a medium. She was controlled for hours, discussing with them, confounding, silencing them. She arrived home dazed, and next day was prostrate. This is how sensitives are driven into lunatic asylums, or killed off altogether. The priest and the Levite of to-day, might be almost taken for those who committed the assault, as related in an ancient parable. Now as then, the "Good Samaritan" is not by any means orthodox.

MR. BURT'S LIABILITIES.—A correspondent thinks Mr. Burt should be left to bear his self-imposed burdens, and that all the funds available should be spent in the hire of certain professional speakers, seeing that trade is so bad. We would here say that these professional speakers have in many places by a single visit imposed liabilities equal to those of Mr. Burt, and with no appreciable result whatever. Hundreds on hundreds of pounds we could reckon up as sheer loss in the hiring of professional speakers. It is really men like Mr. Burt, who take up the work at the instance of inspiration, that are the pioneers and chief promoters of Spiritualism. When these have sown the seed and borne the loss, then the professional steps in and picks up the fruit. Mr. Burt is an entire stranger to us, but we have learned to sympathize with a spiritual worker who is annoyed with legal threats on account of outstanding liabilities, incurred in the work. There is plenty of cash to ease Mr. Burt, whose work is incessant, successful, and given wholly gratuitously, as far as we can perceive. We hope this paragraph will help him, True Spiritualists will please remit to Mr. W. Burt, 10, Hoegate Place, Plymouth.

## TO THE SUN.

## ON WITNESSING A PARTICULARLY GLOWING SUNSET.

Quite kingly I seated on thy crimson throne;  
Lord of a thousand glowing, blooming isles,  
Begotten of thy royal, effluent smiles,  
Sustained by thy sweet, princely grace alone.

With burning glories, cloud and wave dost crown,  
The skies seem golden, and the peaceful floods;  
With blazing splendours thou hast clothed the woods,  
The land, with ruby rills and streams, rolls down.

To purple halls I see thee now retire,  
Vermilion veils behind thee softly close,  
As folds, its blushing heart, a red red rose,  
And fades 'neath cooling dews its evening fire.

With ruddy bloom does thy pavilion shine,  
And, Bacchus-like, thy robes seem washed in wine.

Pontypridd.

W. PARRY.

## THE CHILDREN'S LYCEUM.

## SILVER-CHAIN RECITATIONS.

COMETH A BLESSING DOWN.

CONDUCTOR.—Not to the man of dollars,  
MEMBERS.—Not to the man of deeds,  
CON.—Not to the man of cunning,  
LEADERS.—Not to the man of creeds,  
CON.—Not to the one whose passion  
Is for a world's renown,  
MEM.—Not in the form of fashion  
Cometh a blessing down.

CON.—Not unto lands' expansion,  
MEM.—Not to the miser's chest,  
CON.—Not to the princely mansion,  
LEADERS.—Not to the blazon'd crest,  
CON.—Not to the sordid worldling,  
LEADERS.—Not to the knavish clown,  
MEM.—Not to the haughty tyrant,  
Cometh a blessing down.

CON.—Not to the folly blinded,  
MEM.—Not to the steeped in shame,  
LEADERS.—Not to the carnal minded,  
MEM.—Not to unholy fame,  
CON.—Not in neglect of duty,  
Not in the monarch's crown,  
MEM.—Not at the smile of beauty  
Cometh a blessing down.

CON.—But to the one whose spirit  
Years for the great and good,  
MEM.—Unto the one whose storehouse  
Yieldeth the hungry food,  
LEADERS.—Unto the one who labours  
Fearless of foe, or frown,  
ALL.—Unto the kindly hearted,  
Cometh a blessing down.

BATLEY CARR: Aug. 9.—In the Afternoon there was a good attendance. Several anniversary hymns were sung, silver-chain recitations were gone through, also marching and calisthenics; after which officers for the ensuing six months were elected, which are as follows:—Mr. A. Kitson, Conductor; Mr. John W. Gale, Guardian of Groups; Mr. Abm. Dewhurst, Watchman; Miss Mortimer, Musical Director; and Mr. John Machell, Masters Fred. Langton, Fred. Hanson, and John Horne, Guards. Mr. Machell will receive and duly mark the members' attendance cards. Lessons on the teachings of Jesus, Physiology, and Phrenology were afterwards given.—A. KITSON.

BRADFORD: Spiritual Lyceum, Upper Addison Street, August 16.—Present, 7 officers and 30 scholars. Marching and calisthenics were gone through, after which a hymn was committed to memory. We then formed ourselves into four groups: group one had a physiological lesson, "The Heart and lungs." Group two had a lesson from the New Testament. Groups three and four were instructed in reading.—W. BENTLEY.

BLACKBURN: New Water Street, August 16.—Lyceum at 9.30, Conductor, Mr. John Pemberton; present, 37 males, 35 females, 11 officers, total, 83. The morning was occupied with singing. At the usual service of the Psychological Society, Mr. Swindlehurst, of Preston, gave two powerful discourses on "The story of the crucified Christ" and "Modern Babylon." It is intended, on Saturday, August 29, to hold our first field-day, and the Committee takes this opportunity of inviting as many friends in the district to join us as can possibly make it convenient to do so. The procession, headed by a double-poled banner and a band, will start from the New Public Hall at 2.30, and proceed to a field in the suburbs of the town. All members and friends are earnestly requested to be present on this occasion, as the Committee are desirous that this, their first public appearance in the streets of Blackburn, shall be a thorough success.—W. M.

OPENSHAW: Mechanics' Institute, Pottery Lane, August 16.—To-day we moved into the large room, which will hold about 300 people. In the morning, Mr. S. Carline, Prestwich, spoke on four subjects suggested by the audience. The satisfaction was thorough. In the evening, Mr. Carline spoke on "My son, get knowledge, but with thy getting, get understanding." Many people had knowledge, but lacked understanding. It was not to aid us in worldly matters, but spiritual knowledge he desired us to acquire. But then something further was wanted, for men of mere knowledge were led by the nose, and took other people's word, that what they say is true; men of understanding must have proof.—F. SHIRES, 56, George Street.

BURSLEM: Newport Street Assembly Rooms, Aug. 16.—We had the pleasure of listening to two splendid addresses by the guides of Mrs. Groom, of Birmingham, to crowded audiences. The subject in the afternoon was chosen by the audience: "Why does the apostle Paul speak of three departments of human nature, Body, Soul, Spirit; and what is the difference between soul and spirit?" The evening subject was "Spiritualism, and its Claims." Both were treated in a grand style. She also gave poems, on the words, "Charity," "Immortality," "Evil," "Love" and "Music, in a pleasing manner; also, many clairvoyant delineations of spirit friends, most of which were readily recognised. We tender our best thanks to Mrs. Groom for the visit, and hope to have another at no distant date. We were pleased to have a visit from Mr. Rogers, of Congleton, late of Macclesfield, who kindly presided over the evening service.—W. WALKER, SEC.

KENTISH TOWN.—Mr. Swatridge's Tea meeting takes place on Sept. 6. See Directory for particulars.

SKETCHES FROM LIFE;  
Or, Leaves from a Clairvoyant's Note-Book.

V.—LETTICE NORTH.

CHAP. XIII.—THE MURDERED WIFE.

After the seance, things flowed on very smoothly with both families. Every Sunday evening they held a sitting like the one we have just described, and great and numerous were the truths they were taught. Very soon they were advised to remove from the squalid neighbourhood in which they then lived; so they took between them a nice little house in the outskirts, the two men with Bill, the eldest boy, going by train to their work, while Mary kept house and worked for them all as usual. And how happy and joyful they all were, we have no words to express. Their spiritual experiences were much improved by their change of residence, as "Ruth" had predicted, for as pure air, exercise and cleanliness are conducive to bodily health, so they are of great assistance in the development of spiritual gifts. Many were the words of warning, comfort and consolation given by the two men to their fellow-travellers in the Underground Railway, which was the easiest mode of travelling to and from their business.

One case in point. There was one man who always went by the same train, often in the same carriage. When they first noticed him, he was a clear, healthy, bright-looking fellow; now all was changed: he was dirty, scowling and morose. Green and North often spoke of him, and wondered what had caused the change.

One evening as they were returning home, they perceived that the poor fellow was looking worse than ever. North, who had a very tender heart, whispered to Green:—

"I can stand this no longer; I will speak to him."

So, touching the man on the shoulder, he said in a kind tone:—

"I hope you will pardon me, but we have gone up and down the line for so long a time, that I feel like an old acquaintance. I see you are in some great trouble. Is there anything I can do to comfort you?"

The man shook his head sullenly, but did not speak. After sitting some time he suddenly lifted his head, and looking steadily at North for a few moments, said, as if in reply to his own thoughts:—

"I will tell him. He looks as if he had had trouble, and could feel for another." Then turning to North, he said: "I am nearly mad with trouble, remorse. I have murdered my wife; and now she is dead, I would give my own life to bring her back again."

"Tell me all about it," said North. "Perhaps I may be able to help you a little."

"I will do so," said the man. "But wait until we get out of the train."

"When they arrived at the station, North and his companion turned down a side lane, and after proceeding a little way, seated themselves on a heap of stones, and the stranger spoke as follows:—

"I am thirty-five years of age, a stone-mason by trade. I have always had good health, and as I thoroughly understand my trade, I am nearly always in work. About six years ago I married as pretty and good a young woman as you could find, and for a few years we were as happy as the days were long. About a year ago my wife made the acquaintance of a woman who lodged in the same house, and this woman—a drunken, idle creature—succeeded in making my wife as dissipated as herself. Remonstrances, entreaties and scoldings were alike useless. Then, like a fool, I also began to drink. One night, coming home anything but sober myself, I found my wife laughing and dancing in the street in the front of our house, with a crowd of black-guard men and boys, shouting and laughing around her. Half-maddened by the sight, I seized her by the arm, and forced her into the house, and there most brutally beat and kicked her until she fainted. Suddenly recalled to myself by the corpse-like look of her face, I stood as though turned to stone for a few moments. Then, recovering myself, I strove to recall my poor girl to life. When I at length succeeded, she did not know me. She remained in this condition for several months, and I have, as you truly say, been looking horrible for weeks, and feeling worse. Yesterday she gave birth to a dead child, and died herself a few hours afterwards. I wish they would take me up and hang me, for I as truly caused her death, and that of the babe, as if I had stabbed or strangled them. The doctor's certificate said, 'Died in childbirth,' but I know, and God knows, that she was murdered. And now comfort me if you can."

Poor North stood aghast at this horrible tale. After a few moments spent in mental prayer, he said:—

"Yours is a sad state. Come home with us, and have some tea. You will then feel better, and I think I can tell you of some things which may comfort and console you."

The poor fellow was much touched by the kindness of his new friends, and after Mary had given him some tea, North told him of some of the wonderful experiences they had had.

"Oh!" said the poor fellow, "if I could only see her for a few moments just to tell her how sorry I am."

"Try and be patient," said North, "and I have no doubt that it can be managed."

CHAP. XIV.—DICK'S MISCONDUCT IN THE CIRCLE.

Mace, for so their new friend was called, took wonderfully to Mary and the children, and soon became as one of themselves. He listened with avidity to the wonderful things they told him, and all looked forward to the Sunday evening with anxious expectancy. It came, but only to bring disappointment, for no forms were seen, no lights, no flowers, only the little taps which told them to be patient, as their conditions were not yet favourable at all.

"That horrid man," muttered Dick, under his breath.

"For shame, Dick," said the sweet voice of "Peggie" in his ear.

Then came more taps, which told them to pray earnestly for their new friend, then for the first time present, and for the poor, unhappy spirit so recently passed away.

That night, instead of sleeping, Dick passed into the trance condition, in order that "Ruth" might give him some words of warning and reproof.

"Dear child," she said, tenderly, "it grieved us all very much to-night to see the way you behaved because you were disappointed. Do

you not think we were quite as anxious as you were to give our new friend consolation? Indeed, we on this side are far more so, for we know how valuable it may become to the suffering and the sorrowing. But we, no more than you, can control at all times the conditions; we cannot produce even the slightest little tap. We, though sorry, are obliged to submit, and so must you. To be cross is to rebel against God; and I am sure my little Dick would not like to do that."

"But it was so tiresome," said Dick, "when I had told him what wonders he would see and hear. I am sure 'Lettie' and 'Peg' might have done something if they had liked. But I don't care, I will never bring anyone in to see and hear them again: it makes one look such a fool!"

"Is that worse than behaving like a cross, ill-conditioned fellow, as you do now?" asked "Ruth," reprovingly. "Dick! dear Dick, do not be so unreasonable. There are often little things, unimportant in themselves, yet quite sufficient to prevent the manifestations taking place. Most probably the disappointment this evening has come from yourself."

"How from me?" questioned Dick.

"Because, in the first place, you are over-anxious; and, secondly, by losing your temper, and so drawing around you a number of disorderly spirits, which it took our united influences to subdue and keep in order."

"I am sorry," said Dick; "I will try and not do it again. Please forgive me and kiss me, dear Aunt 'Ruth'; please let me call you so; 'Peg' and 'Lettie' do."

"Ah! but your sister and Lettice are kind and gentle; I should not like to be aunt to an ill-tempered, selfish boy."

"I will never do it again," said Dick; and he never did, but always tried to be the brightest and most cheerful of the party whenever seances failed.

CHAP. XV.—"MRS. MACE" MATERIALIZES.

On the following Sunday when they sat, there were the usual taps, and Dick, passing into the trance condition, spoke as follows:—

"I see them all. 'Mrs. Mace' is here also. Her mind is not quite clear. She has a baby in her arms. She does not care much for it, for she lets it cry so. 'Peggie' has taken it from her, and is soothing it. 'Ruth' is speaking to her, but it does not look like our 'Ruth.' None of them look like themselves, not near so bright and glorious as they used to. 'Ruth' says it is because 'Mrs. Mace' could not bear the radiance, so it is obscured for the present."

"Oh!" cried poor Mace, stretching out his hands, "ask her to forgive me; tell her I was mad—mad. O God! I cannot forgive myself, but she will, she must. I did love her once; we did indeed love each other fondly once."

"Yes, indeed, dearest husband," whispered the poor wife through the lips of 'Dick.' "I was more to blame than you, for I sinned first. But God is good to me, for I have my baby here, while you, poor fellow, are all alone"; and she wept.

All present were much affected. After nearly an hour, passed chiefly in converse between the spirit and her husband, the sitting was ended in the usual manner. They all prayed earnestly all the week for the poor, suffering spirit, and on the following Sunday their prayers were rewarded, for "Mrs. Mace" was enabled to manifest herself for a short period.

Presently a delicious odour of roses and violets pervaded the apartment, and several forms showed themselves between the curtains, faint, shadowy, but growing more distinct after some time. When the new sitter had become a little used to the phenomena, "Ruth" said:—

"I think I can show the face of 'Mrs. Mace,' but you must not attempt to touch her."

Then there appeared a disc of light, and a woman's face seemed to grow out from its centre. This Mace at once recognised as his wife.

"Oh!" he cried, raising his hands, imploringly; "dear Jane, it is indeed you? It is! It is! It must be. Say, 'I forgive you.'"

The pale lips trembled, and a faint voice replied:—

"I forgive you; it was all my fault. I began the mischief. The accursed drink: would I had never tasted it!"

After much more of a like conversation had passed between the husband and wife, the sitting closed with the usual prayers and thanksgiving.

Week after week passed away, the spirit of "Mrs. Mace" growing brighter and sweeter, until she could show herself as quickly and distinctly as the others. But every day also showed how fast Mace was hastening to join the wife and child in that bright home, where all the mistakes of the earth life would be blotted out.

The last few days of his stay on earth were cheered by the constant presence of his wife, whom he could see distinctly; and he finally fell asleep, her hand clasped in his and his head pillowed upon her breast, while those watching beside that bed of death, saw the angels strewing the sweetest flowers all around.

Green and North placed the poor fellow's body in the same grave, where lay those of his wife and child; while the released spirit joined those in the bright home, where all the errors of earth are rectified: the sinner taught that sin indeed is death, and that to be true and good is life eternal.

(Commenced on July 17th. To be concluded.)

HARLECH CASTLE.

Grey, stately edifice! Six hundred years have passed  
Since thy proud form, upreared by ancient hands.

First towered in grandeur against the mantling sky:

But still in solemn majesty thou stand'st,

A noble relic of the Cymri brave,

Adding deep interest to the scenery round,

And bringing visions of the days gone by.

But ah! sad truth: stern destiny decrees

That all things earthly to an end must come;

And though 'gainst thee fierce winds have wildly beat,

And storms have lashed thy turrets grey in vain,

Thou, too, must perish, and thy rock-built walls

Will crumble into undistinguished dust,

And thou forever in oblivion lie!

Llanfair, August, 1885.

R. H. GAMSON.

## PROGRESS OF SPIRITUAL WORK.

**MANCHESTER:** Temperance Hall, Tipping Street, Ardwick, August 16.—Mr. W. Johnson's controls gave a most powerful discourse in the morning, on "Spiritualism, a challenge to the Christian and an answer to the Atheist." They showed that Spiritualism is not supernatural, nor did it claim to be so; that all its operations are traceable to natural causes; that it is only the ignorance of its opponents who invest it with something they do not understand and know not what. Christianity claims to be supernatural, or something above and beyond nature. Not being able to define what it is or how such can be the case, they fear and worship they know not what, and we challenge the Christians to give us some tangible and logical proof of the truth of their belief. Spiritualism adapts itself to every condition of life. Taking the creeds and dogmas of the Christian belief for your guide hitherto, you have had no definite idea of the life to come. Hitherto hope has been your sheet anchor, your guiding star; but Spiritualism clearly demonstrates, and gives you the knowledge by and through its revelation, how you ought to live to prepare yourself for the continuity of life. You depart from the truth of to-day, and in the truth of to-morrow you discover there are grand and glorious gems which you have had no conception of till now. Spiritualism is a fetter-breaker: it uproots and thoroughly destroys the fetters and bonds of creeds and dogmas, and thereby enables you to rise a grand and glorious being, enables you to recognise your manhood, and convinces you that in all respects you are free, and that in all things you must be self-reliant; enables you to uplift yourself. And here again we challenge the Christian, that his creeds and beliefs bind, fetter and cramp the intellect, and therefore are worthless in an age of progress, and ought to be relegated to some museum, and exhibited as relics of the ignorance, superstition and barbarity of by-gone times. Spiritualism proclaims a gospel, free and glorious, adapted to every human being in the world; proves to you that as you sow so shall you reap; that religion consists in doing good. The teaching of the churches has driven thousands of thinking, intelligent men into Atheism, as they refused to believe in the cruel, unjust, changeable God of the Christian; but Spiritualism comes to them with its humanitarian teachings, and brings them a practical proof of the continuity of life, and appealing to their reason, convinces them of its truth, and uplifts their conceptions from the depths of their gloomy views, and enables them to perceive the wondrous beauty and harmony by which they are surrounded.—There were two subjects in the evening: first, "Without faith, it is impossible to please God." Faith has been so much misunderstood that its potency has been lost. A faith that is the evidence of things not seen, must be an active, vital principle, possessed not by the churches but by the so-called irreligious. Having gained the evidence of things not seen, within yourselves, you gain the evidence of faith outside yourselves. You tell me you must have faith in God. We tell you the same, but we also tell you, you must first understand what God is. You cannot disturb the harmony that surrounds the Almighty, therefore you cannot add to his pleasure or give him pain. A faith that is the evidence of things not seen shows itself in active works, doing good and uplifting your fellow being. Truth is that active power which works, not by deputy but by every one who is possessed of this faith. The world has been cursed long enough by deputies.—Second subject: "Life and Labour in the Spirit-world, and is man's destiny predestined." All churches profess to teach you the way to heaven, and each of them professes to have the truth, and tells you that they alone have it. One church damns another church, and all the churches join in damning those who do not believe in any church, thus amidst the multitude of damnings, hell is full and heaven empty. But you cannot, you will not, believe this. Your reason thoroughly rejects it, and turns away from it with disgust. Coming over into spirit-life, the church people imagine they have nothing to do; but spirit-life is activity—there are no drones there, all are usefully employed. What is the after-life? The higher development of this life, a higher plane of the life you are now in. The control drew some graphic pictures of spirit-life, and also showed the horrible idea you must of necessity have of God, if you believe in predestination.—Both discourses were thrillingly eloquent, and were listened to with rapt attention, amounting, if I may use the expression, to awe.—W. LAWTON, 38, New Union Street, Great Aucoats Street.

**JERSEY.**—On Thursday evening, our circle was at first subjected to an adverse influence totally at variance with our hopes and aspirations—so much so that we found ourselves under the necessity of breaking up the circle, and after an interval of some minutes we resumed the sitting under different conditions, and with very good results. We received a warning to the effect that our courage was soon to be severely tested, therefore we would have need of unity of purpose and oneness of mind. We also received several messages of hope and encouragement through our writing-medium.—On Sunday, Dr. Mack and Mr. J. C. Street again kindly favoured us with their presence in our midst, when "Galileo," one of the latter gentleman's spirit-guides, gave us a most impressive address, followed by a few words of advice to each member of the circle individually. It is needless to add that his discourse and instructions were most highly appreciated, and we trust will be put into practice. We must endeavour to realize that the acquiring of spiritual knowledge, those riches which moth and rust cannot corrupt, nor thieves break through and steal, will be worse than useless to us unless we put it into practice and apply it in the minutest details of our daily life, or, so to speak, place it out at interest, so that it may return to us a thousand-fold.—Our convictions that this island has been specially chosen just now for a display of spirit-power, were confirmed yesterday by an information from "Galileo" to the effect, that one of the old Norman kings, who has been in the spirit-world sixteen hundred years, and who while on earth had dominion over this island, is now with his band of intelligences concentrating his power here for it to develop, then spread first over the Continent of Europe, then over the whole world.—EXCELSIOR.

**PENDLETON:** Social Club, Withington Street, August 16.—Mr. J. E. Brown occupied the platform in the absence of Mr. Kelly; subject, "In my father's house are many mansions," which was very beautifully illustrated. Next Sunday, Mr. Alex. Duguid, of Kirkcaldy. All strangers and friends are cordially invited.—C.

**WEST HARTLEPOOL:** Druids' Hall, Tower Street, August 16.—In the morning we had an open convention, when Mr. Wardell, Mr. Tomlin, the writer, and Mr. W. H. Robinson took part. Mr. W. Wardell spoke from experience, and told of the many things that he himself had witnessed in his own family. Mr. Tomlin followed with a graphic illustration of the healing power within us and round about us. He had suffered from chronic asthma for years, the medical man pronouncing him incurable unless he sought a change of air. Having a little knowledge of Spiritualism, he attended a private seance, and the medium, a young man, soon came and manipulated his chest. From the first pass of that magical hand, he felt relief, and after a few operations he was completely cured of the terrible disease. The writer gave a little of his experience in the early years of his investigations, then Mr. W. H. Robinson concluded the meeting with a recapitulation of the previous speakers' remarks, pointing out the why and the wherefore of many things that the speakers had experienced. He said that Spiritualism was not for him to speak about, but for all to take part in, and he urged upon us to have more of the class of meetings that we had participated in, that beautiful Sabbath morning. In the evening, Mr. W. H. Robinson took for his subject, "Spiritualism, a continual Revelation of Scientific and Religious Truths," which he dealt with in his masterly manner, giving us something new, as he always endeavours to do. He traced the history of Magnetism and Electricity, and showed us how science had progressed with these invisible powers. Then he came to the religious side of his subject, and dealt at length with the great advancements that the religious world had made since the first tiny rap on the wall was heard in the small village of Hydesville, New York. He pointed out the discrepancies existing still in popular theology, despite the advances that its adherents had made from the old time doctrine. Spiritualism or Spirit power was moulding and creating new thought in the popular pulpit. Then he gave us an outline of the prominent features of the Spiritual Movement, showing us a few spirit photographs collected from various sources. The audiences were good, both morning and evening. We have permanently secured the Druids' Hall, Tower Street, for our meetings, and the change has proved beneficial to us all, speakers included.—D. W. ASHMAN, Sec., 15, Cumberland Street, Strauton.

**NORTH SHIELDS:** 6 Camden Street, Aug. 16th.—In the morning, at 11, the guides of Mr. E. Ormsby, one of our own mediums, gave an address upon the "Component parts of the human body." Speaking of the idea of the resurrection, he said, If the material (or natural) state of its existence only enabled it to hold together three score and ten years, is it likely that it will be raised in an unnatural state and live for ever? In the evening, at 6.15, Mr. R. L. Fearby, of Gateshead, gave an efficient and instructive address upon "Human Sacrifices." He commenced by reviewing primitive man worshipping all that was good and noble, alike in the air, the earth and sea; how they began to recognise that the powers that created them were worthy of their best praise and sacrifices. The Hindoos sacrificed the horse, because it was the most valuable animal to them. In the Old Testament we have numerous instances of human sacrifices, that of the temptation of Abraham, and the actual sacrifice of Jephthah's only daughter. The numerous instances of atrocities of the blackest character, vented upon innocent women, with babes in arms, and upon whole communities, by the command of God, and whose only crime was that of being in the path of the Jews to the promised land; such a record of sacrifices and crime, is not a suitable book to place in the hands of children, that they may get a right conception of their Creator. The God of Abraham, of Isaac and Jacob, is reflected in this work as a demonic monstrosity. You must believe all the Bible and Jesus said: "God is love." How the divines can reconcile the Old and New Testament Gods is a mystery. He spoke of the Biblical fall of man; how God must have been the creator of all the circumstances, having created all things, and showed that the results must have been through the blundering of God. Then came the myth of God offering His son as a sacrifice to Himself to appease His wrath at his own blunder. Such doctrines cannot be upheld by the man of common sense and reason. He then spoke of Reason and Free-thought, being the human sacrifice of to-day. Although found on our platform, Mr. Fearby is not a Spiritualist, but, as he says, a teacher of Progressive Religion. A few years ago he was preparing for the State ministry. Like many others he had his doubts and fears, but above all he had the courage to go to the bar of Reason; the result, he was reasoned from his project. Surely in him (as many Shields people say) the Church has lost a star. We are thankful that the age of reason and enlightenment renders such nobilities of thought an opportunity of expression, without the dread of bygone ages, of being stifled because of its unpopularity. This is the second time we have had the pleasure of hearing this gentleman, and (as he truly merited) the audience accorded to him their best thanks and a desire for his future success.—COR.

**DEVONPORT:** 98, Fore Street, Aug. 16.—The controls of Miss Bond gave us, in the morning, a very interesting discourse on the "Life, Customs and Teachings of Daniel," who they said was looked up to at the present time as a great prophet. They showed that he was a very powerful medium, and explained the meaning of that word; also that he was a great seer, and that by setting aside certain portions of the day, as he did, to commune with and receive advice from his spirit guides, he had become so developed that he was able to perform what were considered to be wonders. They also showed that it was possible for men at the present day to unfold by the aid of spiritual agency those things which were termed "mysteries," and which they were now taught was wrong to try to obtain a knowledge of.—At 8 p.m., the guides of Mr. Tozer discoursed on the words: "Repentance and Faith."—At 6.30 the the guides of Miss Bond again discoursed on "The Origin and Destiny of Man," which, although it did away with many of the ideas now held, yet interested the audience, who afterwards confessed that the teachings were reasonable and the language grand.—Hox. Sec., D. F. S. S.

**ASHINGTON:** Aug. 9.—Mr. Murray, Gateshead, opened the meeting with a short address on the "Liberation of Humanity." Mr. Grey then took up the thread and spoke for nearly an hour. The guides urged speedy and complete protection for the gentle sex. It gave general satisfaction to all.—JNO. ROBINSON.

**BATLEY CARR:** Aug. 16.—The president read, as lesson, an exposition of "Heaven on Earth," written through "Lucretia," and printed in the *MEDIUM*, in Dec. 1884, which was well received. Mr. Wm. Hopwood's spirit-guides after a few preliminary remarks said they would that evening discourse on "Repairs neatly done here." This quaint and eccentric subject caused a smile to dwell on the face of all. In the course of their remarks they endeavoured to show that humanity were being led astray by its spiritual pastors, the consequence was that the nature and tone throughout were sadly deranged and out of order, which produced discord, and it was their desire to point these out, and endeavoured to "repair" them. Among other things that needed "repairing" was the creed of salvation through belief. We were taught that our sins could be forgiven us even at the eleventh hour. Even the drunkard and gambler, who spent their hard-earned money, other than where it was needed, who left the wife of their bosom, the one whom they had promised to "love and cherish," but whose actions caused her to "pine and perish," short of the means of sustenance, and the little ones who were dearer to her than life, without proper food and raiment, —these, along with all manner of evil-doers, were led to believe that at the eleventh hour, and the fifty-ninth minute, they could glide into heaven through the gate of Jesus, by the power of belief. They wished everyone to understand, that however far they strayed away from home they would have the whole distance to retrace, no matter what their belief might be. In other words, "Be not deceived, God is not mocked; for whatsoever ye sow, that shall ye also reap." Thus for an hour they kept the audience in good humour by their quaint remarks and graphic style, while they "repaired" the defective parts of the teachings of theology.—**ALFRED KIRKON.**—P.S.—The Meeting Room will be closed until the 30th, for "repairs."

**ROCHDALE:** Marble Works, Aug. 16.—Mr. Tetlow addressed two moderate audiences; afternoon subject, "Spiritualism, a reformer." His guides pointed out that Spiritualism entered into the whole fabric of man, and would influence his whole conduct; that by the culture of his inner faculties it would bring about joy and peace at home and abroad. At the close Mr. Tetlow gave two very satisfactory psychometrical delineations of character and surroundings, from pocket-handkerchiefs.—Evening subject, "What is expected from Spiritualists?" The guides affirmed that a man, to be a true and genuine Spiritualist, must conform to the law of truth in word, look and deed; that he must avoid all frothy, vulgar, indecent expressions; be sober, temperate, and careful of his conjugal ties; that the law of love must be visible in all his actions. Four clairvoyant descriptions were given at the close, three of which were recognised. Spiritualism is very active here at present, causing very much inquiry. The Marble Works Society never was more prosperous than at present. There is a membership of 35 on the books, free from debt, and an increased attendance at Sunday meetings. The Wednesday night circle, constantly conducted by Mr. Tetlow, is extremely well attended, with very satisfactory results. Many mediums are in the process of development.—**Cor.**

**BURNLEY:** August 16.—Mr. Swindlehurst, of Preston, gave us two splendid discourses: in the afternoon on, "Shall we meet beyond the river?" and in the evening on, "I know that my Redeemer liveth." Both subjects were treated in a very logical manner, and delivered with a great amount of force. The room which seats about one hundred persons was quite full on both occasions, several having to go away not being able to get in. I feel great pleasure in stating that the people present appeared to be all in harmony with the proceedings, and not the slightest opposition was manifested. If the Spiritualists in the town will only persevere, the room they now have will soon become too small for their regular meetings.—**Cor.**

**HETTON-LE-HOLE:** Miners' Old Hall, Aug. 9.—The guides of Mr. W. Westgarth named a child, informing the parents of the important duties which devolved on them in the bringing up of a faithful and good member of the next generation. They then gave a discourse on "Spiritualism, and how to use it," presenting it in various forms, and illustrating its bearings with much culture. Our duty here is to do good, and leave the world better than we find it. We had a full hall, and the speaker was listened to with great attention, the finish being marked by great applause.—**J. H. THOMPSON, Sec.**

**HETTON-LE-HOLE:** Miners' Old Hall, Aug. 16.—Mr. W. C. Robson, of Newcastle, gave us a most elaborate and profound essay on "The temple of the living God." I think I never, in all my career, heard such words fall from the lips of any man. The hall was full, and the whole audience seemed delighted. At the close there was very hearty applause. Mr. Robson is a deep thinker, and has done much good in Newcastle and round the district. A number of copies of his work, entitled "The Realm of Thought," were distributed amongst the audience, which will afford hours of thought in their leisure time.—Next Sunday we are all going to spend the day at Felling. It is their camp meeting. They came to ours, and we will return the compliment.—**J. H. THOMPSON, Sec.**

**HUDDERSFIELD:** Assembly Rooms, Brook Street, Aug. 16.—In the afternoon, Mrs. Butler's guides delivered an address on the "Parable of the Sower," which gave much satisfaction. In the evening the control gave us some sound advice, how to distinguish between false and true spirits, which was dealt with in a very able manner. The audience was pretty fair both afternoon and evening. There was a very harmonious influence throughout.—**J. W. HEMINGWAY, Chapel Street, Moldgreen.**

**LANCASTER:** Athenæum, St. Leonard's Gate, Aug. 16.—The controls of Mr. Clarke, of Pendleton, gave a most interesting and instructive lecture on "English Society," taken politically, socially, morally and religiously. The varied phases of the subject were well brought before the audience, who showed their appreciation of this important question, by their close and studied attention. The evening discourse was on "Spiritualism, past, present, and future." It was solely of an educational character, and was intended chiefly for Spiritualists.—**J. HOYLE.**

**WEST PELTON:**—Mr. Weddle's, Grange Villa, Aug. 16.—We had the honour of a visit from Mr. J. G. Grey, and Mr. Murray, of Gateshead. Mr. Grey's guides gave us a grand address, and likewise named a child. Mr. Murray then gave a short address, and described a beautiful female spirit with a wreath of lilies round her head. He also described several other spirits which were readily recognised. We had a very pleasant evening.—**THOMAS WEDDLE, Sec.**

**GLASGOW:** 2, Carlton Place, Aug. 16.—A bright morning brought together a numerous gathering to the morning meeting, Mr. and Mrs. Harper, of Birmingham, being amongst the visitors. Some pointed remarks on the dangers of being slaves to the spirit world and its teachers formed the topic of discourse by Mr. Wallis's guides. Descriptions followed by "Lighthouse," which were very successful.—In the afternoon we had the open-air meeting on Glasgow Green, which was addressed by Mr. Wallis in his normal state, and attracted a large and attentive crowd, many of whom followed the speaker to the Hall.—In another part of the Green, Mr. Robt. Harper addressed another gathering on "Commonwealth," and was rewarded by an eager crowd of some hundreds of listeners.—The evening meeting in the Hall was inconveniently crowded, the result largely of the outdoor work. Mrs. Harper occupied the chair, and after some choice remarks called upon Mr. Harper to name the child of Mr. Robertson, the President of the Association. The ceremony was performed with all the grace and feeling for which Mr. Harper is so characterised. The address by Mr. Wallis, which followed, on "Spiritualism: Bane or Blessing?" was a very lofty effort, fully coming up to the previous Sunday's success. Such a wealth of eloquent illustration, such lofty and soul-inspiring utterances in one continuous flow rivetted the attention of the audience, stirring all hearts and calling forth applause loud and frequent. There seems to have come to Mr. Wallis within these few weeks past a marvellous increase of power. Following an hour's talk in the open-air, it was surprising and pleasing.—A lecture on "Spiritualism in its Social Aspects," was delivered by Mr. Wallis to a fairly numerous attendance on Monday evening.—Mr. Wallis has issued a little sheet, which will be continued monthly, entitled "The Spiritualist News," which will be found very handy for members, giving as it does every information regarding the several meetings, and other matters of import.—**J. R.**

**BAOUP:** August 16.—The new method of having a Bible class at a Spiritual Institution passed off successfully. It was all that could be desired. The first chapter of Genesis was read, any one present being at liberty to ask any question thereon, to be answered by any one present. In case of no answer being given, a member of our Society answered to the best of his ability. The Bible is not being taught as an infallible book, but as any other book would be studied. We cannot have the Bible Class again at present, as every Sunday up to October is occupied with mediums. The Class promises to be a success, for by it the Bible is shown in its true light. It will prove to people that it suffers more at the hands of orthodox expounders than from all Atheists and opponents put together.—**JOHN BUCKLEY, clogger, Burnley Road.**—[Our friends should not interrupt their Class on any account. Have the Class in the afternoon and the speeches in the evening. This self-helpful method is the true genius of Spiritualism. We should all learn to discriminate and think for ourselves, and not allow any spirits, mediums or speakers to think for us. Otherwise there is danger of our becoming victims of mediumcraft, which may possibly eclipse priestcraft.—**ED. M.]**

**DOUGLAS:** Isle of Man.—I have now been here some eight weeks, and have not had the pleasure of meeting any Spiritualists, although I have no doubt many have been here on pleasure. I am not known as a Spiritualist, not having an opportunity of taking any active part in the Cause, on account of my having to travel from one town to another in my professional duties as a Ventriloquist. My father, T. Hutchinson, of Northampton, will be known to many of your readers. Being engaged here for the season, as Manager, I have made a few friends to whom I have mentioned that I was a Spiritualist, and each was greatly against it, but for what reasons they could not express. At last I persuaded one or two of them to have a sitting with me, and last Sunday was the time appointed for the sitting, and four of my friends came. We had several good manifestations, but the most convincing of all was given by the spirit of a comrade of one of my friends, and as it happened, my friend was not sitting at the table; he was standing a short distance from it. The spirit gave the name of "James Wyely," which my friend knew instantly. My friend then asked where he died. The answer given was, "India." My friend then said, "Correct." He then asked, did he die of fever? The answer came, "No." Then he mentioned one or two other complaints, and the answer was still, "No." At last he asked, "Was he shot?" and the answer came, "Yes." My friend then said: "That's enough: I am quite satisfied now." I then said: "You had better ask another question or two." So he then asked: "Did he belong to the 8th Regiment?" and the answer came, "No." The question was then asked: "Was he transferred from the above to Governor General's Band?" and the answer came, "Yes." Other questions were then asked, and answers given correctly. The sitting was successful, and partly convinced my friends that Spiritualism was right. I should be pleased, if any Spiritualists are coming to Douglas this summer, if they would kindly make themselves known to me, as I should like my friends here thoroughly convinced.—**W. S. HUTCHINSON, Grand Music Hall, Douglas.**

**BRADFORD:** 448, Little Horton Lane, August 16.—Our healing meeting in the morning was a meeting long to be remembered. In the afternoon, Mrs. Sunderland's guides took for their subject, "The Great First Cause," and gave a very clever discourse, which was listened to with marked attention from the audience. Then Mrs. Ingham was controlled by "Pat," who gave us a very lively discourse. Then he gave some clairvoyant descriptions to friends in the audience, also a delineation of character, introducing wit and humour, which kept our meeting alive. A poem from Mrs. Sunderland closed the meeting. In the evening, Mrs. Sunderland took for her subject, "Waste not, Want not," showing how many golden opportunities we had missed by wasting the knowledge that was given unto us, placing the matter before us in religious affairs as well as personal affairs, entreating us to waste nothing to develop our talents which God has given us. Then Mrs. Ingham gave an address on "The Staff of Life," which was forcibly put before the audience. "Pat" took her into the audience, and described two spirit-forms, which were instantly recognised, giving particulars of the passing away. One gentleman got on his feet and publicly acknowledged the fact of his friend passing away, as described. Another delineation of character, and a poem from Mrs. Sunderland, closed the meeting. Good audiences attended both meetings.—**Cor.**



**STONEHOUSE:** Union Place, Aug. 16.—11.30, Conversazione; 7 p.m., Anthem of praise, reading, "The Angel and Nura," followed by circle, recognisable manifestations. We regret to state that owing to indisposition and mental anxiety, Mr. Burt was unable to go under control, but if conditions are favourable, the subjects announced for both last and next Sunday will be dealt with as follows: morning, "The Power of the Dead, and sympathetic influence"; evening, "The fall of Babylon, and Number of the Beast—6 6 6."—*Cor.*

**PLYMOUTH:** 10, Hoegate place, Aug. 12, 8 p.m.—Splendid meeting, well attended, an earnest address by the controls of Miss Bovett. Mr. James was controlled to speak at great length, with much power, giving grand ideas, indicating in the near future great usefulness on the platforms of the Three Towns and Saltash.—Aug. 16, 3 p.m.—Select circle, valuable information given in respect to the spirit, the first nine days after dissolution, and position occupied by spirits whilst controlling the table.—*Rec.*

**MACCLESFIELD:** 62, Fence Street.—On Saturday, August 15, between 20 and 30 friends of this society had a picnic to Gawsorth, a most beautiful and romantic place, three miles from Macclesfield. In "Maggotty Johnson's Wood" (a very interesting and noted spot). Mr. Taft, of Oldham, was controlled and also Mr. T. Hunt. A very pleasant time was spent, all hoping to make another similar visit very soon.—Sunday evening again brought several strangers to hear Mr. Taft, and all went away well satisfied with some evidence or other of the presence of their departed ones. We hope to be able before very long to accommodate more than we can, at present, as many often express themselves wishful to hear the mediums we, from time to time, invite. Mr. Colville is expected to pay us a visit very soon, when we feel sure old friends and new ones will gladly greet him.—*E. W.*

#### SPIRITUAL TEACHING FOR THE EAST END.

To the Editor.—Sir,—The East End of London affords an immense field for Spiritual enterprise, and in the opinion of the writer, and many others, is sorely in need of better teaching than it has heretofore received. In the highways and hedges are often found those who are more ready to receive the grains of truth than the "wearers of fine linen," and in the present case the fault seems to lie at the door of those who are better situated, who might and would do good, but who will not, and who, would they but leave their dead and alive circles in other parts of the Metropolis, might enable others to participate in the benefits which they have themselves enjoyed.

Having heard, Sir, that certain Societies were in operation in the East End for the investigation and diffusion of these principles, I determined upon visiting them, and seeing for myself what was being done. I did so, the visits extending over a series of months; and I can, after doing so, but come to the conclusion that the Cause there is growing too large for those who started it, and have sustained it hitherto; and, should it in future depend upon their unaided efforts, failure must be the inevitable result.

Trance lecturers there are, and mediums there are, but what the Cause wants is new blood and fresh ideas, for the ideas that are constantly being given off there, first exercised my mind when I entered upon the investigation of this subject. And what must the outside world think of the principles which we hold and advocate as true, when they hear a lecturer speaking of "the corpseless babe," meaning something very touching, but appearing very ridiculous, and "time as a thief" instead of "procrastination is the thief of time." Examples might be cited which would still further raise a laugh, but the above might suffice. It seems to me that the ideas which would accompany descriptions like the above must be anything but progressive and enlightening,—and so it proved.

The Spirit-world is never wanting in energy, but too often material conditions balk it, and if Spiritualists let their orthodox friends outdo them in the matter of propaganda, we surely cannot blame anyone but ourselves if our Cause does not progress as it deserves to do.—Yours truly, "STUDENT."

#### A CLERGYMAN'S OPINION OF THE ESTABLISHED CHURCH.

The Rev. George Chute, M.A., vicar of Market Drayton, in a sermon recently addressed to his parishioners, gave his reasons for his secession from the Church of England. He said:—"I have always endeavoured to preach the true faith from this pulpit, the faith that is able to restore all things, to put a stop to idolatry, falsehood, fraud, and treachery, and to put a stop to Popery, Socinianism, Ritualism, and other wicked systems invented by Satan. We know what Ritualism means. It means the defilement of your daughters, the seduction of your wives, and all the other evils which abound on the Continent. It is certain that this pulpit will hereafter be filled by one who will set forth doctrines exactly the opposite of those I have set before you. If I preach the truth the other's preaching must be error. One is God's truth; the other is the Devil's lies. Things have now come to that state in the Church of England that she has become apostate, and is in that state in reference to which the Lord says 'Come ye out and be separate from her, and be not partakers of her idolatry'—her baptismal regeneration, her doctrine of the Real Presence, her prayers to the Virgin Mary, her fraternization with the Pope. She is the very image of the beast, the very resemblance of Popery. The first thing that troubled my conscience in regard to my connection with the Church of England was the judgment in the case of Mr. Bennett. He wrote and published a book setting forth the doctrine of transubstantiation—the changing of the bread and wine used in the sacrament of the Lord's Supper into the very flesh that grew upon the bones of Christ and the very blood that flowed through his veins. This is idolatry to be abhorred by all Christian men. But now the doctrine is held by the great majority of the members of the Church of England. This is one of my reasons for deciding to sever myself from the Church of England; and I will never again occupy her pulpit or use her Prayer-book after this night. The Prayer-book is full of pages on which Popery hangs. What brought me finally to a decision to leave

the Church was that, after constant care and watchfulness, I felt that I would rather cut off my hand than be present again at the rite of confirmation in this church. I could not bring children from 18 to 18 years of age for the Bishop to ask them, 'Dost thou renounce the Devil and all his works?' and hear the poor children answer 'I will,' or 'I do.' Oh, my friends I could no longer be present at this awful lying falsehood patronised by an old Bishop and clergy who have come to years of discretion. Oh, it is awful apostasy to say they receive the Holy Ghost at the rite of confirmation. What is the tendency of it? To bring every child in England up as a Ritualist; and therefore it is that I am compelled to relinquish my position in the Church of England. I shall relinquish it in the Court of Chancery, and then I shall be free to preach where I like—in the streets of Market Drayton or anywhere; and no Bishop can issue an injunction to stop me. I can preach all over the world if I like. I would have no more tombstones with 'Jesu, mercy,' brought in." The reverend gentleman concluded by appealing to his hearers to beware of Popish priests, and to hate them as persons who had slow poison in their pockets.—*Pall Mall Gazette*, 1875.

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##### ANNIVERSARIES, SPECIAL SERVICES, &c.

**LEWIS:** Horticultural Gardens, Woodhouse Moor.—Summer Series of Spiritual Teachings: Sundays, Aug. 23, Mr. Armitage and Mr. Johnson; Aug. 30, Mr. C. L. V. Richmond.

**MACCLESFIELD:** Paradise Street.—August 22, Anniversary Services, at 2.30 & 6.30, Mrs. Groom, of Birmingham.

**RYECROFT.**—Mrs. Bailey, of Halifax, will give two services on Sunday, Aug. 23, at 2.30 & 6.30. Tea for strangers at 6d. each. On Monday evening there will be a meeting at 7 p.m. and Mrs. Bailey may remain the week with us.—O. PARKINSON.

**SPRINTWOOD:** Waterloo Long Room.—Special Meeting to strengthen the Cause, Sunday, Aug. 23, at 2.30 p.m.

**BLACKBURN:** New Water Street.—Saturday, Aug. 29, First Field Day; Procession, with binner and band, from Hall at 2.30.

**BURBURN:** Newport Street Assembly Rooms, Dalehall.—Sunday, Aug. 30, at 2.45 & 6.30, Mrs. Green, Heywood.—W. WALKER, 15, Stanley Street, Middleport.

**BYERS GREEN:** Bell's Assembly Rooms.—Aug. 30, at 2.30 & 6, Mr. John Scott, of Hutton, Clairvoyant Medium, will give two trance addresses and describe spirits. Mr. G. H. Lamb will preside. A cordial invitation to all friends in the district.—W. N., Sec.

**KENTISH TOWN:** 68, Fortress Road, Sunday, Sept. 6.—Tea Meeting at 5.30; Public Meeting at 7, in which various mediums and speakers will take part. Tickets, 1s. each. As my business has been quite stopped lately, I hope friends will attend and help me.—T. S. SWATKIDGE.

**BATLEY CARR:** Sunday, Sept. 6.—Anniversary; Miss Keesee, of London.

##### THE PENDLETON SOCIETY OF SPIRITUALISTS

will give a Special Series of Lectures, in the Pendleton Town Hall, commencing September 8; and we hope to continue to the end of the year. These Meetings are anxiously looked forward to by the inhabitants of Pendleton, as our present meeting-room is very inconvenient; and we hope every effort will be made by all our friends to build a comfortable temple when these meetings terminate. The first list of Speakers is as follows:—

Sept. 8th, Mrs. E. H. BIRKEN.  
" 13th & 14th, Mr. J. BURNS.  
" 20th, Mr. W. J. COLVILLE.  
" 27th, Mrs. BUTTERFIELD.  
Oct. 4th, Mrs. GROOM.

On Monday, Sept. 14th, a Tea Meeting and Conversazione, and we earnestly invite all mediums and friends to meet Mr. BURNS.

## MEETINGS, SUNDAY, AUGUST 23rd, 1885.

## LONDON.

BRUNSWICK SQUARE, W.C.—Messrs. Hagon's, 22, Hunter Street: Sunday, at 11, Healing Seance, at 7, General Seance. Tuesday at 8, Developing Circle: Wednesday, 11 till 4, Free Healing; Thursday and Saturday at 8, Trance and Clairvoyance.

CAVENISH ROOMS, 61, Mortimer Street, W.: Mr. W. J. Colville at 11, "The Book of Revelation, and its Spiritual Meaning"; at 7, "What do we mean by a New Spiritual Dispensation?"

HORTON.—27, Horton Street, at 8, Mr. Walker, Address and Circle.

KENTISH TOWN.—88, Fortess Road, at 7, Mr. Swatridge, Trance Address and Circle. Saturday at 8, Seance.

KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Seance; Mr. Hoperoff, Trance Address, descriptions of Spirits. The Room to be let on other Evenings.

MARTLEBORO ROAD.—167, Seymour Place, Sunday, at 11 a.m., prompt, Mr. Hoperoff; 7 p.m., Seance; Wednesday, 7.45, Physical Seance, (It is necessary that those who desire to be present, write first). Mrs. Walker, Thursday, 7.45, Spiritual Seer, Mrs. Prichard, Friday, 7.45, J. M. Dale; Saturday 7.45, Seance, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.

## WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Monday, at 8, Mr. Colville's Lecture. Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.

KILBURN.—At Mrs. Spring's, see above. Tuesday, Circle for Development at 8. HOLBORN.—At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster. HORTON.—Perseverance Coffee House, 69, Horton Street. Friday, at 8, Mr. Webster. NOTTING HILL.—Claremont House, 63, Faraday Road, Ladbroke Grove Road. Thursdays at 7.30.

## PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.

BACUP.—Public Hall, at 2.30 and 6.30. Mr. George Ormerod Stott.

BARNOLM-FURNACE.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.

BATLEY CARR.—Town Street, 6.30 p.m.: Closed for repairs.

BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.

BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Butler.

BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 9, Circle; at 8, Local.

BLACKBURN.—New Hall, New Water Street, at 9.30, Lyceum; at 2.30 & 6.30, No Information.

BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30 and 6, Mrs. Craven.

BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30 and 6, Mrs. & Miss Gott.

Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Local. Monday at 7.30, Mrs. Hollings.

Jackson's Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6: Mrs. Ingham. Milton Rooms, Westgate, at 2.30 and 6: Mrs. Gregg.

New Room, top of Addison Street, Hall Lane, Lyceum at 9.45. First Sunday in each month, at 2.30 and 6.30.

BURNLEY.—79, St. James' Street, at 2.30 and 6.30, Mr. Postlethwaite. Wednesday, at 7.30, Members' developing circle.

CARRIFF.—At Mrs. Cooper's, 50, Crockherbtown, at 6.30.

COLLUMPTON.—Unitarian Chapel, at 3 and 6: Rev. C. Ware.

DEBBY.—At Mr. John Allen's, 33, Colville Street, at 6 p.m.: Circle.

DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Miss Bond, Discourse and Clairvoyant Descriptions; 3 p.m., Mr. W. H. Tozer, Address; 6.30 p.m., Mr. Williams, "The Millennium, how accomplished?"

EXETER.—The Mint, at 10.45 at 6.30.

FELLING.—Park Road, at 6.30: Camp Meeting.

FOLDSHILL.—Edgewick, at 6.30.

GLASGOW.—2, Carlton Place, South Side, at 6.30: Mr. E. W. Wallis.

HALIFAX.—1, Winding Road, at 2.30 and 6 p.m., Mrs. C. L. V. Richmond.

HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.

HEYWOOD.—Argyle Buildings, at 2.30 & 6.15: Local.

HETTON.—Miners' Old Hall, at 5.30: Closed: Felling Camp Meeting.

HYDEBURY.—Assembly Rooms, Brook Street, at 2.30 and 6, Mr. Worsman.

JERSEY.—68, New Street, at 3 and 6.30: Mr. John C. McDonald.

KNIGHTLEY.—Lyceum, East Parade, 2.30 and 6.30: Mrs. Britten.

KILLINGWORTH.—At Mr. Holland's, at 6, Circle.

LANCASTER.—Athenium, St. Leonard's Gate, at 2.30 & 6.30, No Information.

LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mrs. Yarwood.

Edinburgh Hall, Sheepscar Terrace, Mr. Collins Briggs.

LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30: Local.

LIVERPOOL.—Daulby Hall, Daulby Street, London Road, at 11, Lyceum; at 2 and 6.30, Mr. F. Hepworth. Sec., Mr. Corson, 14, Daulby Street.

LOWESTOFT.—Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30. Local.

MACOLESFIELD.—Spiritualist Free Church, Paradise Street, 2.30 & 6.30: Mrs. Groom.

62, Fence Street, at 6.30, Mr. T. Hunt.

MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, at 10.30, and 6.30, Mr. Armitage.

MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: No Information.

MORSEBAM.—Rembrandt Studio, Crescent, at 6.30.

MORLEY.—Mission Room, Church Street, at 2.30 and 6: Local.

NEWCASTLE-ON-TYNE.—Webb's Court at 6.30: Local Lady Speakers.

NORTHAMPTON.—Cowper Cottage, Cowper Street.

NORTH SHIELDS.—8, Camden Street, at 11, Mr. E. Ormsby; at 6.15, Mr. J. A. Rowe.

NOTTINGHAM.—Cresley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.

Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenburrow. Tuesday, 7.30.

OLDHAM.—176, Union Street, at 2.30 & 6, Mr. Bowmer.

OPENSHAW.—Mechanics' Institute, Pottery Lane, at 10.30 and 6.30, Mr. J. B. Tetlow.

OSWALDSTWISTLE.—At Mr. J. Sargent's, 9, Fern Terrace, at 6.30, No Information.

PENDLETON.—Social Club, Whitlington Street, at 2.30 and 6.30, Mr. A. Duguid.

PLYMOUTH.—Richmond Hall, Richmond Street, at 11.30, Circle; at 6.30, Mesdames Trueman and Chapman.

10, Hoggate Place, at 3, Circle; Wednesday, at 8, Circle. Medium, Mr. Burt. (Books from the Library obtainable at these Services.)

8, Norley Street, Monday and Thursday, at 7 p.m., Mr. Barrett.

Friar Lane, Friday at 8 p.m., Mrs. Sparks.

ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.

Marble Works, 2.30 and 6 p.m., No Information. Wednesday, Circle at 8.

SHEFFIELD.—Cocoa House, 176, Pond Street, at 6.30: No Information.

SOUTHSEA.—41, Middle Street, at 6.30 p.m., Friends cordially invited.

SWINNEY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30: No Information.

SPRINGWOOD.—2, King Street, Tudhoe Grange, Tuesday at 7.30, a Circle.

STONKESDALE.—Spiritualist Hall, Union Place, at 11 a.m., Address, "Sympathetic Influence," and Circle; at 7, "The number of the Beast—666," and Circle. Medium, Mr. W. Burt.

SUNDERLAND.—323, High Street West, at 6.30: Circle.

TUNSTALL.—13, Rathbone Place, at 6.30.

WALLING.—Exchange Rooms, High Street, at 6.30.

WEST HARTLEPOOL.—Druids' Hall, Tower Street, at 10.30 and 6.30, Mr. W. Scott, "Man's Free Agency." Wednesday at 7 o'clock.

WEST FELTON.—At Mrs. Taylor's, 24, John Street, at 6 p.m.

WISKEY.—Hardy Street, at 2.30 & 6, Miss Sumner.

SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.

W. J. COLVILLE'S APPOINTMENTS.—Belper, Aug. 30 & 31, and Sept. 1. Pottery, 1, Market and neighbourhood, Sept. 2, 3 & 4; Leeds, Sept. 6, 7, 8, Barrow-in-Furness, Sept. 9 & 10. Manchester, Sept. 13. Sheffield, Sept. 14, 15, 16. Pendleton Town Hall, Sept. 20.

W. J. Colville having a very few evenings at liberty between now and September 21, which he will be glad to place at disposal of Provincial friends. Address, 18, York Street, Portman Square, London, N.

MRS. GROOM, 200, St. Vincent Street, Ladbroke, Birmingham.—Appointments: Maxted Rd, August 23.

MRS. CORA L. V. RICHMOND'S APPOINTMENTS.—August 9 to 22, Nottingham; 23 & 24, Halifax; 27, Batley Carr; 29, Leica, and either 25 or 26, also Sept. 1; Sept. 6, Hartley; 13, Newcastle; 20, Assembly Rooms, Kensington.—Address: care of Mrs. Strawbridge, 11, Blandford Square, London, N.W.

## MONTHLY LIST.

## YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

## PLAN OF SPEAKERS FOR SEPTEMBER, 1885.

Corresponding Secretary: Mr. J. ILLINGWORTH, 173, Main St., Bingley, Yorks.

BATLEY CARR.—Town Street, 6 p.m.  
6, Anniversary. 20, Mrs. Craven.  
13, Mr. Hepworth. 27, Mrs. Ingham.  
Sec.: Mr. Armitage, Stonefield House, Hangingheaton.

BINGLEY.—Intelligence Hall, 2.3 and 6 p.m.  
6, Mr. T. Holdsworth. 20, Miss Cooper.  
13, Mr. Armitage. 27, Mr. Parker.  
Sec.: Mr. Fred Wood, 11, Alma Terrace, Morton, near Bingley.

BOWLING.—Spiritual Tabernacle, Harker Street, 2.30 and 6 p.m.  
6, Mrs. Butler. 20, Mr. Hopwood.  
13, Mr. Woolston. 27, Loc 1.  
Sec.: Mr. Ludlam Waddington, 38, Leicester Street, Bowling.

BRADFORD.—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 and 6.  
6, Mr. J. S. Schutt. 20, Mrs. Gott.  
13, Mrs. Craven. 27, Mrs. Groom.  
Sec.: Mr. W. Ambler, 155, Bowling Old Lane, Bradford.

OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.  
6, Mr. Peel. 20, Miss Beetham.  
13, Miss Wilson. 27, Mrs. Gregg.  
Sec.: Mr. Geo. T. Stewart, 68, Butler Street, Otley Road, Bradford.

LITTLE HORTON LANE, No. 448.—Jackson's Meeting Room, at 2.30 & 6. No Plan.  
Delegate absent on account of a mistake as to time of meeting. Speakers will be given weekly.  
Sec.: Mr. James Parker, 681, Little Horton Lane, Bradford.

HALIFAX.—Spiritualist Institution, 1, Winding Road. 2.30 and 6 p.m., and Monday evenings at 7.  
6, Miss Beetham. 20, Mrs. Bailey.  
13, Mr. Holdsworth. 27, Mrs. Butler.  
Sec.: Mr. C. Appleyard, 28, Concrete Street, Leemount, Halifax.

KNIGHTLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.  
6, Mr. Hopwood. 20, Mr. Holdsworth.  
13, Mrs. Ingham. 27, Local.  
Sec.: Mr. Thos. Holdsworth, 3, Orleans Street, New Town, Kelghley.

LEEDS.—Psychological Hall, Grove House Lane, Brunswick Terrace, 2.30 & 6.30.  
6, 7 & 8, Mr. W. J. Colville. 20, Mrs. Gregg.  
13, Mrs. Gott. 27, Mr. Holdsworth & Miss Wilson.  
Secs.: Messrs. Dyson and Liversedge, 26, Fenton Street, Leeds.

MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.  
6, Mrs. Ingham. 20, Mr. Hepworth.  
13, Mr. Worsman. 27, Mr. Hopwood.  
Sec.: Mr. John Robinson, Crosshill, Beeston, Leeds.

SOEWERY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.  
6, Mr. J. B. Tetlow. 20, Mr. Armitage.  
13, Local. 27, Mrs. Bailey.  
Sec.: Mr. Arthur Sutcliffe, Sowerby Street, Sowerby Bridge.

WISKEY.—Hardy Street, 2.30 & 6.  
6, Local. 20, Miss Wilson.  
13, Mr. Peel. 27, Mr. Armitage.  
Sec.: Mr. Charles Wright, High Street, Wiskey, Bradford.

## LEEDS: EDINBURGH HALL, SHEEPSGAR TERRACE.

## SPEAKERS FOR SEPTEMBER, SUNDAYS AT 2.30 &amp; 6.30 P.M.

Sept. 6, Mrs. Bailey, Halifax; 13, Mr. J. B. Tetlow, Rochdale; 20, Mr. J. S. Schutt, Sliden; 27, Local.—Secretary, Sheepscar Spiritual Society: Mr. R. Scott, 67, Reginald Terrace, Chapeltown Road, Leeds.

## BRADFORD SPIRITUAL LYCEUM, UPPER ADDISON STREET.

## SPEAKERS FOR SEPTEMBER.

Sept. 6, Mrs. Ingham, Kelghley; 13, Mr. Salsbury, Low Moor; 20, Mr. Jno. Parker, Horton; 27, Mr. Woolston, Leeds.—W. BENTLEY, Sec., 190, St. Stephens Rd.

MRS. EMMA HARDINGE-BRITTEN will lecture at Liverpool, the first and third Sundays of each month for the present. At Newcastle and surrounding districts, the last Sundays of each month; at Bradford, Sept. 13 & 14; at Pendleton, Sept. 8, and second Sundays in November and December; at Birmingham, second Sunday in October; at Blackburn, Nov. 22.—Address, the Limes, Humphrey Street, Cheetham Hill, Manchester.

MR. T. B. SWATRIDGE is open to give Lectures on Sunday or week nights, or at open-air meetings. Address him, 88, Fortess Road, Kentish Town, London, N.W.—August 30, Seymour Place, Marylebone.

MR. E. W. WALLIS'S APPOINTMENTS.—Glasgow, 2, Carlton Place. Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 60, Langside Road, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 60, Langside Road, Crosshill.

MR. J. B. TETLOW, 7, Barclay Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.

Sundays: Aug. 23, Openshaw; 30, Bacup; Sept. 6, Sowerby Bridge; 13, Leeds, Edinburgh Hall; 20, Rochdale; 27, Openshaw; Oct. 4, Bradford, Upper Addison St.; 11, Manchester; 18, Rochdale, Marble Works; 25, Openshaw; Nov. 8, Leeds, Edinburgh Hall; 15, Rochdale, Marble Works; 22, Openshaw; 29, Oldham; Dec. 20, Rochdale, Marble Works; 27, Openshaw; Jan. 24, 1886, Oldham.

MR. J. B. SCHUTT'S APPOINTMENTS.—Aug. 23, Blackburn; 30, Ardwick, Manchester. Sept. 6, Walton Street, Bradford; 13 & 14, Liverpool; 20, Leeds, Edinburgh Hall; 27, Rochdale. Oct. 4, Walton St., Bradford; 11, Leeds, Edinburgh Hall; 18, Oldham; 25 & 26, Liverpool. Address, Elliott Street, Sliden, via Leeds.

B. PLANT, Trance and Clairvoyant Medium, 7, Grafton Street, Ebor Street, Pendleton, Manchester.—Appointments: Aug. 23, Rochdale, Regent Hall; 30, Lancaster; Sept. 6, Openshaw; 13, 14, 15, Parkgate; 20, Bacup; 27, Rochdale, Regent Hall; Oct. 4, Openshaw; 11, Stacksteads; 18, Heywood; 25, Regent Hall, Rochdale; Nov. 8, Openshaw; 22, Heywood; 29, Regent Hall, Rochdale; December, 6, Openshaw; 20, Heywood; 27, Regent Hall, Rochdale, Jan. 3, Openshaw.

MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Psychologist is engaged as follows: Aug. 23, Jersey; 30, Plymouth. Sept. 2, Saltash. Oct. 4, Sheepscar, Leeds; 11, Rochdale. For open dates and terms, address, Mr. John C. McDonald, 1, Ailston Street, Patricroft, Manchester. Mr. McDonald is open to speak at open-air meetings on Sundays or week nights.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, now on a Spiritual Mission to America, Australia, and New Zealand. All letters to be addressed care of COLBY and RICH, B-sworth Street, Boston, Mass., U.S.A.

MR. J. N. BOWMER, Inspirational Trance Speaker, is open to engagements in Town or Provinces. For terms and dates, address, 42, Grafton Lane, Salford.

VISITORS to London can be accommodated with Board and Lodging on reasonable terms, at 18, York Street, Portman Square, London, W., only two minutes from Baker Street Station, W. Vegetarian diet if required.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging, for 30s. per week, for the six winter months at this pretty seaside town, which is known to be particularly salutary.

SPIRITUALISTS Visiting Morecambe are requested to inspect the stock of J. W. James, Queen's Market Bazaar.—Apartments for Spiritualists, at 3, Parliament Street: please write for terms.

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J. HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn. Inspirational and Trance Speaker, Clairvoyant and Psychometrist. At home daily from 2 till 7. Open to engagements. Accepts invitations to speak on Sundays for Spiritualistic Societies; expenses incurred all that is required. Engagements:—Aug. 23, at 11, 167, Seymour Place, Marylebone Road; at 7, Creawick House, Percy Road, Kilburn.

M. W. EGLINTON requests that all communications be addressed to him personally, at 6, Nottingham Place, W.

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